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MISSIONS

VOL. 16, NO. 9

OCTOBER, 1925

In This Issue

Why Chinese Friendship Has Cooled

BISHOP LOGAN H. ROOTS

The New Movement "Away from Rome" in Czechoslovakia

JOSEF NOVOTNY

Evangelizing the Poles in the United States

CHARLES A. BROOKS

Fifty Years of Mission Work in the Deccan

C. R. MARSH

A Miraculous Deliverance

WILLIAM YOUNG

Pilgrims of the Dakotas

COE HAYNE

Just Where We Belong

LUELLA E. ADAMS

Ten Years of the World Wide Guild

ALMA J. NOBLE

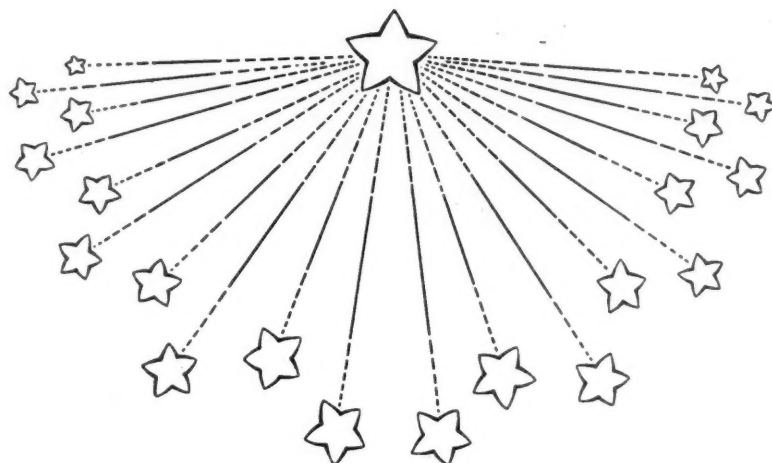
Christian Contacts Among the Slavs in America

Missions in Pictures

Christian Stewardship

News from the World Fields

Save the Foreign Fields



A Lone Star in 1853

Seventy-two years ago the American Baptist Foreign Mission Society appealed to a small denomination to save its one small station in South India. Today the rays of that "Lone Star" reach far and wide. In those 72 years 130,000 converts have been baptized. Today there are 84,000 church members.

A Constellation in 1925

Now the two Foreign Mission Societies appeal to a great denomination to save twenty stations on several fields.

The Lord Jesus stood in the midst at Seattle and said, "What will you do with my mission fields?" Not one delegate dared to say, "Lord, we are going to close them."

The Convention voted unanimously for the raising of a Lone Star Fund of \$263,662, every dollar of which is required this year to save these fields.

Now He is asking every Baptist, "What will YOU do with my mission fields?" Your contribution will be your answer to Him.

Give gladly. Give memorably. Give as Judson-Jewett-Clough-Ashmore-Richards-Ann of Ava gave. Give as the Lord Jesus gave.

Correspondence may be addressed to P. H. J. Lerrigo, Home Secretary, or to Mrs. L. J. P. Bishop, Administrative Secretary. Checks should be made payable to George B. Huntington, Treasurer, or to Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY
WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Contributions to the Lone Star Fund must be in addition to your regular gifts for the denominational work and cannot be credited to the quota of your church.

QUESTION BOX

(Answers found in this issue)

1. Who is Taka Mizuno?
2. Where did four people walk 40 miles to be baptized?
3. "No other name among us is more widely known." Of whom was this said?
4. What two events took place July 6, 1915?
5. What Board now has 1,589 foreign missionaries in service?
6. What mission institution was closed October 15, 1878?
7. When was a real American soda fountain established at Bassein, Burma?
8. Ten Chinese boys have to sleep in tents, where?
9. What book contained 1,123 pages?
10. Where do missionaries have to send to the mountains for ice in order to have ice cream?
11. What Poles helped America win her war for independence?
12. What prominent Baptist was graduated from Brown University in 1876?
13. Who sailed for America, June 30, 1925?
14. What is fascilapsi buski?
15. What organization contributed \$12,085 and for what purpose?
16. Where does the population increase 800,000 every year?
17. Fill in the following, "..... Baptists in America now number, the highest number in their history."
18. What organization reported an increase of 21 in membership during the past year?

PRIZES FOR 1925

For correct answers to every question in the 11 issues, January to December inclusive, one worth while missionary book will be given.

For correct answers to 14 out of the 18 questions, each issue for 11 months, January to December, inclusive, a year's subscription to MISSIONS. Answers may be sent monthly or at the end of the year. All answers must reach us not later than February 1st, 1926, to receive credit.

This Contest is open only to subscribers.

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No. 9

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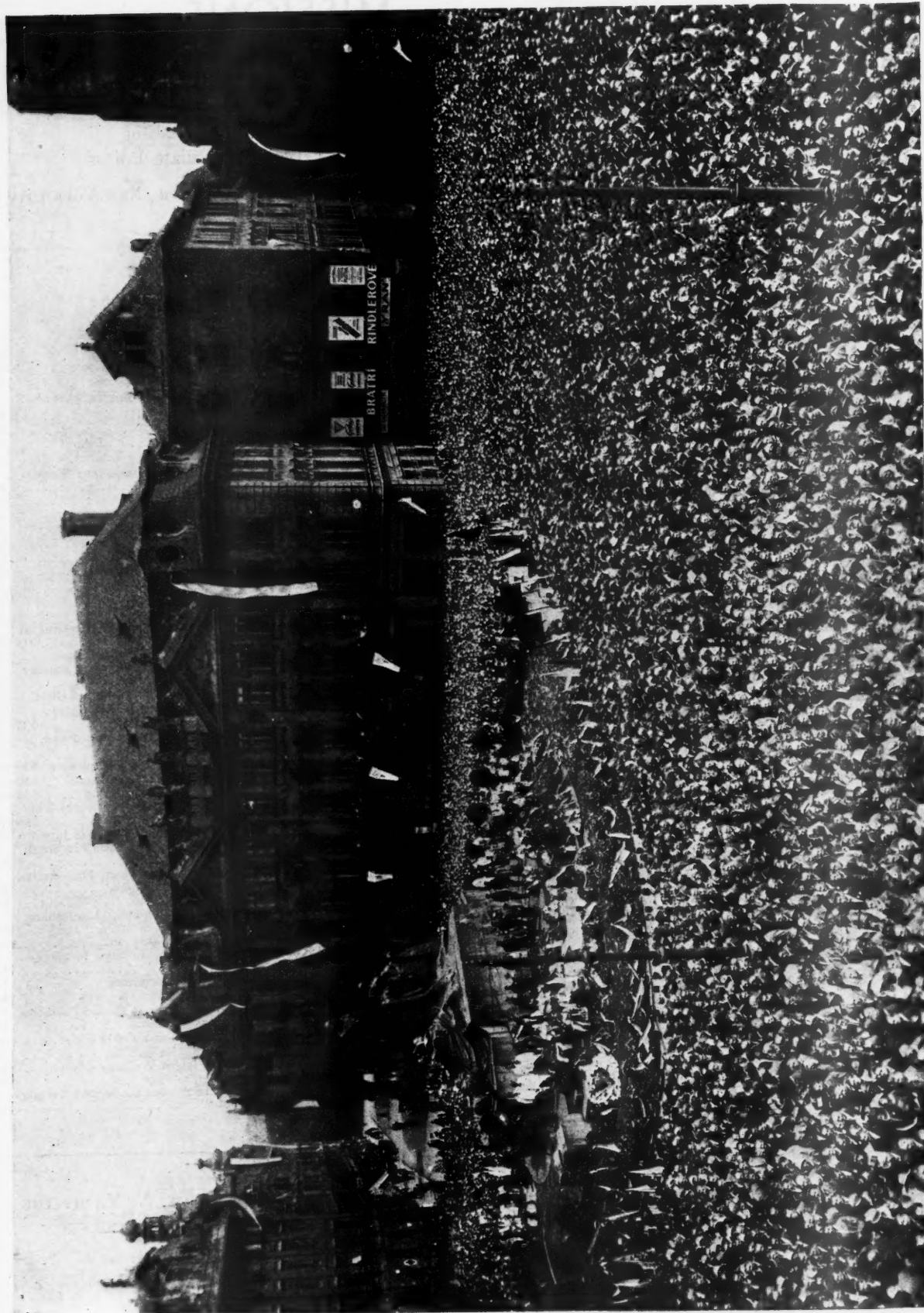
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THE PUBLIC SQUARE IN PRAGUE, CZECHOSLOVAKIA, SHOWING THE JOHN HUS MONUMENT AND THE CROWDS ASSEMBLED AT THE MEMORIAL FESTIVAL ON THE 510TH ANNIVERSARY OF HIS MARTYRDOM. SEE MR. NOVOTNY'S ARTICLE ON PAGES 516-518

MISSIONS

VOLUME 16

OCTOBER, 1925

NUMBER 9

Introducing the Reader to a Feast of Good Things



MISSIONS for October indicates on its cover the feast of good things to be found within. There is an unusually attractive variety in the contents, as the captions of the articles show. The leading article by Mr. Novotny is emphasized by the remarkable picture which forms our frontispiece. That vast crowd is significant of a new day in the history of Czechoslovakia. We are very fortunate in having a correspondent who knows the facts and their bearing on his country. Then Bishop Roots is just the man to give us an inside glance into the situation in China. He has done much for China and is one of her strongest friends. Coe Hayne has struck a favorite vein. Give him a pioneer and he is immediately in his element. These Russians may well be glad to have their romantic story told by so expert a writer of heart tales. You are becoming aware by this time that this issue has a direct bearing upon the home mission topic which deals with the Slavic peoples in this country. Who knows more about them and about the right methods of evangelizing them than our friend Dr. Brooks, who worked so long for and with them, and will always be looking out for ways to serve them? Then we have a series of Slavic Silhouettes by missionary workers among them in various fields, and these personal sketches are full of interest. The reader has by this time gotten much information, and it is needed, for without it we shall never understand these foreign-speaking folk who live among us and yet in the main are not of us. The issue tends to a better understanding, which must inevitably precede an abatement of prejudice.

Mr. Marsh continues his history of Telugu Hinterland mission work, adding a chapter of value and doing justice to workers who sought no public recognition. MISSIONS is glad to give their record. A thrilling narrative is that of Mr. Young, whose story is one of the baffling kind to one who does not believe in special providence and miraculous deliverances.

You will find the Ten Years of the World Wide Guild a historical chapter which Miss Noble has invested with

personality. The Guild has made a place for itself, and is one of our most ingenious and inventive organizations, full of life, and also of purpose. That is what makes it so important.

Nor have we forgotten that this month of October is especially given in our denominational program to the subject of Christian Stewardship. It is true that we always have this with us, but as Dr. Agar might say, if we have got it, it hasn't sufficiently got us yet by a long way. Not what we know about it theoretically, but what we are doing about it practically, daily, in all relations—that is what the Stewardship Movement would like to know. There are some excellent articles, with life in them. Read the Word and the Fullness Thereof, and see if Miss Johnke hasn't done pretty well with her essay theme. It is an original piece of work, and goes to the point. The Every Member Plan comes to the front with pros and cons, and the discussion is provocative and useful. The evidence all goes to prove that the Plan is unquestionably workable provided there are resolute and energetic and consecrated members to work it. Surely we do not fail for want of plans. We shall have more to say on Christian Stewardship in our next issue.

The Editor has something to say about the centennial of Newton Theological Seminary and the retirement of Dr. Horr; also concerning Mr. Bond in his charming personal relations and his interest in the Vermont churches. Through Mr. Derwacter we learn of another earthquake in Japan which destroyed the home of one of our churches. The book reviews cover some unusually valuable volumes, and the mission text-books find adequate place. We look backward, visit with other denominations, note how the Crusaders are at it, and we somehow discover that the advertisements are decidedly important, all about real things. No reader, by the way, was allowed to forget that the Board of Missionary Cooperation is at work, or that the Foreign Mission Societies are actively engaged in getting their "special" out of the way. Optimism is in the air, and faith is its inspiration. Things are moving, and MISSIONS wishes to help them move. Which it can and will do mightily if its readers will read to good purpose.



BAPTIST CHURCHES IN BELA AND IN LIPOVA, CZECHOSLOVAKIA

The New Movement "Away from Rome" in Czechoslovakia

BY REV. JOSEF NOVOTNY OF PRAGUE

President of the Czechoslovak Baptist Union



TILL fresh in the memory of English-speaking readers is the story of the political liberation of the Czechoslovak nation which was followed by the religious movement in which Rome lost a great part of her members. It was only natural and expected by all religious leaders that the great action will be soon exchanged by a reaction. The leaving of Rome was during the last year slower and slower until in these days it came nearly to a stop. But the Czechoslovak history was always a source of great enthusiasm and the historical jubilees were frequently

beginnings of great things. And the present movement is again the child of a historical jubilee.

The date of John Hus' martyrdom—July 6, 1415—this year was connected with two other jubilees. On the 6th of July, 1915, on the occasion of the five hundred years' memory, there was unveiled in Prague the long prepared monument of John Hus in the chief square in front of the Town Hall. And at the same time in Geneva opened President Masaryk his fight against Austria. The five hundredth anniversary of the martyr death of John Hus was prepared by the Czechs long before the war. They were preparing a new Czechoslovak Easter



PROCESSION OF CZECHOSLOVAK CHILDREN TO THE PUBLIC SQUARE IN PRAGUE, EACH CHILD TO PLACE A FLOWER AT THE FOOT OF THE JOHN HUS MONUMENT

Sunday, a religious resurrection for the nation. But instead of Easter Sunday there came a new Good Friday. The unveiling of the monument was done under the greatest persecution in the war still in the hold of Austria, so that even a simple laying down of a humble flower at the feet of the great Reformer was punished by imprisonment. At that time started President Masaryk his open fight against the oppressor of the nation in the "salle de la Reformation" in Geneva with Ernest Denis the Protestant Professor of Paris, and founded his aggressive work upon the greatest Czechoslovak, Hus.

This year on the 6th of July our nation was thinking not only about the great work and death of John Hus but about these two events also. And now in a liberated



CZECHOSLOVAKIAN OFFICIALS AT THE FESTIVAL—PRESIDENT MASARYK (CENTER), THE PRIME MINISTER AND THE PRESIDENT OF PARLIAMENT

country. No wonder that the President of the State as well as the Government resolved to take part in the festival. In the chief square before the monument of the great Reformer, which was decorated by numberless wreaths from all the towns in Czechoslovakia, appeared the President with the Prime Minister and other great statesmen. Crowds which could not be counted sung Husitic hymns; the soldiers, gymnasts and war-Regioners stood by the monument as the guard of honor. A manifest of the whole nation was read and at the same time was broadcasted. Similar festivals took place in the whole country. All houses were decorated by national as well as by the old Husitic flag (white flag with red cup). Even the Prague castle, the residence of the President, was decorated by the Husitic flag. Papers declared that this festival could be compared with the liberation day only.

Vystupování z řim.-katolické církve.

Docházející nás velmi četné dotazy po způsobu, jakým možno vystoupiti z římsko-katolické církve, přiměly nás, abychom uveřejnili formulář, který je třeba pouze opatřit, vyplniti příslušnými daty a poslati příslušné okresní politické správě (nebo magistrátu), v níž vystupující bydlí.

P. T. okresní správě politické (magistrátu)

Jméno a příjmení: oznámuje, že vystupuje z církve (nebo se uvolňuje z církve) a zůstává bez vyznání (nebo: vstupuje do církve československé, atd.).
Den, měsíc a rok narození (jiné uveďte jménem, ne číslem!)
Místo narození (obec, okres): obec domovská:
Místo křtu (obec, okres — přeměňte uveďte místo křtu):
Stav (svobodný, ženatý, vdán, vdovec, vdova, rozloučený (41))
Zaměstnání: Jména obou rodičů (u matky též jméno rodné, a to v každém případě, ať jsou na živu či nikoliv):
Bydliště vystupujícího:
Datum: Čitelný podpis:

Tento čitelně vyplněný formulář stačí poslati bez kolků, jak výše uvedeno, na okresní polit. správu, která úřední cestou další opatření učiní.

INSTRUCTIONS FOR WITHDRAWING FROM THE ROMAN CHURCH
AS PUBLISHED IN A PRAGUE NEWSPAPER

But now starts the new story. Next day all papers brought the message that the legate of the Pope in Prague left our Capital City as a protest against the government, that the President and the Prime Minister officially took part in the festival and that the Castle was decorated by the Husitic flag. And next we heard that the legate protested when he heard that the festival will take place under the official auspices of the President and that the Prime Minister will be the Honorary President of the festival. And when the protest was in vain, the Pope called his legate to Rome as a protest.

What is the effect of the Popish protest?

No doubt the protest would have meant something in Middle Ages. But the Romish Church forgot that we are today five hundred years in advance from the stake on which Hus died, and just his death brought us freedom of conscience. But this protest teaches us that "Roma semper eadem" (Rome is always the same), that Rome did not learn anything and would light new stakes today as she did five hundred years ago.

Now these lessons the Czechoslovak people have surely learned again, for the immediate answer to this Romish offense is very earnest. Just next day the streets in Prague and other towns were crowded with the pro-



SCHOOL CHILDREN AND THEIR TEACHERS STANDING WITH THE HUSITIC FLAG AT THE JOHN HUS MONUMENT

testing population. Everybody is excited by the daring deed of the Popish legate to interfere in our internal affairs and to prescribe to our President what he ought to do. "Have we a Popish State or a Czechoslovak Republic?" This is the excited question to which there is only one answer, which is very severe and which probably the legate did not expect when he left Prague. People answer by a new exodus from the Roman Catholic Church. Streets are crowded by protesting open-air meetings, and different organizations are distributing declarations and advices how to leave the Church. Daily papers are printing their advices. People, who until now did not leave, opened their spiritual eyes and are in great numbers leaving now.

Rome called our President to a new Canossa, but this

unwise deed means for Rome a great blow. She wanted to prepare a deadly blow for the admirers of John Hus, but she hit herself. It is evident it does not pay to offend the greatest Czechoslovak that ever lived in his country. This occasion is again a new great opportunity for our Baptist denomination in Czechoslovakia.

(NOTE.—We have left the characteristic English of our correspondent with slight change. He tells a most interesting story of events in his country. It is significant that a plot was discovered, at the beginning of August, to assassinate President Masaryk, the great and good ruler who has done so much to establish on sound foundations the Czechoslovak Republic, and whose great offense is that he insisted on giving his people the religious liberty granted by the constitution. How Rome interferes in affairs of state is shown in more than one country of Europe today, and the object lesson is a good one for our people to heed.)



Why Chinese Friendship Has Cooled

A STATEMENT OF INTEREST BY BISHOP ROOTS OF CHINA

FOREMOST among the American missionaries who have acquired large influence among the Chinese is Bishop Logan H. Roots of the Episcopal Church, who for thirty years has served in the Orient and who is Bishop of Hankow. Deeply concerned for China and the cause of Christianity in the present chaotic period, he is thoroughly equipped by experience and training to estimate existing conditions. Arriving in this country recently to attend the Triennial Convention of his Church in October at New Orleans, Bishop Roots issued a statement which our readers will be glad to have, desirable as they are of getting all possible light upon a situation that is fraught with so much of vital interest for the future of missions as well as of international relations.

"It probably will surprise most Americans to be informed that there is a cooling of the old time friendship between China and the United States. America has lost, in the eyes of the Chinese, the position which she held three years ago as the most favored of the nations. That position was due to our friendly diplomacy, our having no political axe to grind, our freedom from any complicity in the opium trade and especially to our returning the Boxer indemnity. We are now charged with imperialism, with capitalism and with selfish unfriendliness to China, which is charged also against all the foreign powers except Russia."

When asked the reason for this change Bishop Roots said: "I think the fundamental reason is the development of national self-consciousness and the demand for freedom and self-determination. The influence of Russia, through deliberate Russian propaganda, and also through the inevitable contagion of new ideas, has been at work. The new Government in Russia treated China from the start with extraordinary generosity. The Soviet Government renounced all conquests made by the Government of the Czar in China, Manchuria or anywhere else, and restored to China without any compensation the mining, forest and all other concessions

which China had made through force to Russia and Russians. Russia also renounced all privileges enjoyed by Russian leaders in China, and consented that no person, even a Russian missionary or priest, should be exempt from the jurisdiction of a local Chinese court.

"Another vital element in the influence of Russia is that in the main it has depended on the vitality of ideas and not upon force or threats of force, although the class war has been deliberately advocated in appeals to the laboring classes. A final reason for Russian influence is to be found in its advocacy of the materialistic philosophy of Karl Marx as the sufficient foundation of the popular ideas of both science and democracy. The Russian slogan, 'Religion is the narcotic of the people,' has been translated into telling Chinese form, 'Religion is the opium of the people.' Those Chinese who accept this philosophy and this watchword cannot but distrust America, which has with fair consistency stood in Chinese eyes for an idealistic philosophy and for practical faith in religion as the foundation of all that is good."

As to the aid which the United States can render in the situation, Bishop Roots said:

"We can show the kind of sympathy which will help good relations by assisting China in every way we can to deal with banditry, militarism and the opium question. We can give adequate power to our diplomatic and consular officials to deal with undesirable American citizens who make their way to China. A more fundamental service will be rendered to China—and, indeed, to ourselves—by meeting imperfect social and economic theories with better theories."

Bishop Roots advocated recognition in the most generous way possible of the national aspirations of the Chinese people. He was even inclined to favor the yielding of extraterritorial rights in the very near future, though he observed that this is a question to be determined in the way that had been proposed by the Washington conference.

Pilgrims of the Dakotas

I. GOOD NEWS COMES TO BOYARKA

BY COE HAYNE



WHEN Russia welcomed to its soil the migrant agriculturists of Germany, there was planted in rural districts other seed than that which is broadcast by hand or implement. The Word of God interpreted by German missionaries and their converts took root in the hearts of a people long kept in darkness; the seed in virgin soil multiplied and the harvests cannot be reckoned save in heaven.

Ivan Raboshapka, a maker of shoe lasts, heard the gospel from German Baptists at Kief and became an itinerant evangelist of no mean ability. He went everywhere throughout the Valley of the Dnieper River to sell the product of his lathe and to preach the gospel as he had opportunity. For the most part his ministry was carried on in secret as heavy penalties followed the conviction of a person who held religious services not in conformity with the rites of the Russian Orthodox Church. Only the German colonists and the Jews

escaped the clutches of the intolerant laws inspired by the ecclesiastical authorities. Meetings were held in out-of-the-way places in the open or in houses with shutters drawn, where windows often were barricaded with pillows to more effectually deaden the sound of hymn singing, prayer and exhortation. When it was thought too hazardous to sing or even speak aloud or have a light burning, services were conducted in the dark and voices subdued. At such times passages of Scripture were repeated from memory, the worshipers standing closely in a fellowship held dearer than life.

Ivan Raboshapka was respected for his piety. Many stories of his devotion are told by Russian Baptists. It is related that one night he was given lodging in the home of a lord whose wife was "of the faith." He was given the guest room which was furnished in a manner in keeping with the social position and cultured tastes of the householders. In the morning a servant reported to her mistress that the traveling evangelist had not disturbed the bed but had slept on the floor using his cloak



A GROUP OF RUSSIAN BAPTISTS IN NORTH DAKOTA WHO WERE AT ONE TIME PERSECUTED IN RUSSIA BECAUSE OF THEIR EVANGELICAL FAITH

as a pallet. The lady of the mansion gently upbraided her guest with a courtesy that was matched by her regard for the faithful man of God.

"Did you wish to save our servants the trouble of remaking the bed?" she inquired.

"I could not sleep luxuriously while I thought of my brothers who have the stones of the prison floors for their beds," said Raboshapka.

The people who called themselves Baptists reading their New Testaments accepted persecution as one of the conditions of discipleship. A shoemaker of Boyarka was imprisoned one year for preaching at a public gathering. Upon his release he resumed the appointed task of spreading the gospel. When a neighbor set fire to his house he kept on preaching. The incendiary as well as the evangelist were sent in exile to Siberia. The latter's brother also was given this sentence for the same offence against the established church.

A group of evangelicals, relatives and fellow villagers, accompanied the condemned Baptists 40 miles on foot to the railway station as an evidence of their regard for them. Six soldiers with loaded guns marched beside the prisoners who were chained together and kept the members of the "guard of honor" at a distance. When the open country was reached a bribe was offered the commander of the guards and permission was granted the evangelicals to speak to the prisoners and give them food. The brothers were never seen again after the farewells had been said at the station. Nonconformists were refused educational privileges for their children and when



ANTON BOKOVOY AND HIS FAMILY



ANTON'S FATHER, DANIEL BOKOVOY, WHO DIED IN NORTH DAKOTA

they attempted to set up schools their teachers were arrested and fined, imprisoned or exiled.

Anton Bokovoy of Boyarka was comparatively prosperous and happy as he tilled the soil and gathered into stacks and granaries the fruits of his toil just as his neighbors were doing. Then quite suddenly the unrelenting hand of the law deprived him of his liberty because of certain religious activities. An orthodox neighbor had testified on the witness stand that after Anton had made several visits to a relative named Samuel Bokovoy he had observed this relative take every ikon, large and small, out of his house and burn them in his yard. Before the council in the town hall Anton did not deny that he had had something to do with Samuel's awakening. He admitted that he had read the Bible and prayed in Samuel's house. Before the war this was a crime. In the district court Anton had his trial. At the same time and on similar charges were tried Efrim Sitch and Gregory Yakovanao, neighbors. These three men were leaders among the evangelicals in Boyarka. Ten months in prison was the sentence passed upon each offender.

After his release from prison Anton gave no indication that he had lost his zeal as an evangelical and doubtless would again have been the victim of the spies of the ecclesiastical order had he not decided to escape persecution by going to America.

In 1898 a Jew named Mathias, who returned to Russia with his savings after a few years spent industriously in Pennsylvania, became the bearer of good news to the persecuted evangelicals. He told them that in America they could worship God in any way that seemed good

to them. Some could hardly believe the report. An old woman residing in Boyarka brought out her Bible and using John 15:18-21 as her authority argued that the news could not be true inasmuch as all true followers of Christ must suffer persecution.

Anton Bokovoy was the first Baptist in his neighborhood to declare his intention to forsake Russia for the United States and thus test the truth of the report that Mathias, the Jew, had brought to Boyarka. It had been his original intention to emigrate alone but the members of his family, including his aged father and mother, declared that they would as soon die as to be left behind. He then made arrangements to sell his home and all of his possessions preparatory to a permanent residence in the New World. Six other families made the same momentous decision. No trouble was experienced by anyone in securing passports. The government seemed willing to get rid of such people.

A day arrived when the Baptists of the countryside gathered in the door yard of the home that was about to be deserted by Anton Bokovoy and his family. A dozen carts, belonging to those who were not leaving Russia at the time, were in the road, some loaded with baggage to be taken on the long journey and others in readiness to convey the members of the seven families to Zvenegorodka, the nearest railroad point, 40 miles away.

In front of the house was a little yard, at its rear a well-cultivated garden of two acres. Back of the house also was a large barn in which Anton had been accus-

tomed to store his wheat and rye until he threshed it by flail during the frosty winter periods when the husks of the grain would crack open readily. Near the barn was a neat shed where the farm implements were stored. John Pritul had purchased the house, the out-buildings, the farm horses and implements and the cattle. Anton had sold the fruits of many years of patient toil and thrift, to be free to seek a home in a strange country where he hoped to find work in some factory so that he and his loved ones might remain in unmolested possession of the right to worship God as seemed good to them.

A brief service was held in the little front yard. There were prayers; hymns were sung; short farewell speeches were made by several of the men. Neighbors, some of whom were about to leave Russia and others to remain, gave evidence of their neighborliness. When the intimate farewells were spoken the caravan moved out of Boyarka, past the community cow pasture and the fields from which the beets and the rye had been harvested. The experiences of such a day do not pass from the memory of those who lived through them. The story of the pilgrimage begun that morning in October, 1898, forms one more chapter in the history of religious liberty in which Baptists have played no small part.

(*Editor's Note.*—Like the Pilgrims of 1620, the Baptist dissenters in Russia in the 90's embarked for unknown shores in search of peace. The further adventurings of the seven families from the Valley of the Dnieper have been traced by Mr. Hayne for our November issue.)



Evangelizing the Poles in the United States

BY CHARLES A. BROOKS, D. D.



THE Poles are one of the three principal branches of the great Slav race. As a nation, their history dates back to the tenth century and from the earliest day they have undergone many vicissitudes, including dismemberment, which, however, never destroyed their national consciousness. They have produced many great men and women whose theater of activity has been larger than their own soil. John Sobieski placed all civilization under debt to his nation by turning back the hordes of Mohammedanism. Copernicus, a student in the University of Cracow, whose charter is more than seven hundred years old, gave us our modern astronomical system. Kosciuzko and Pulaski helped us win our war for independence. A list of the great scientists of the world must include Madame Curie, who has given us radium. The world of music is immeasurably indebted to Poland, as is the literature of the race, for several great masterpieces. Few Americans realize that it was a Polish woman who was the pioneer of woman's rights in our own country. And Polish men will unhesitatingly agree that to its noble women the nation owes an incalculable debt of gratitude.

Since the earliest part of the seventeenth century, when the Jesuits came to Poland, the Roman Church became strongly entrenched in the minds and hearts of the



THE POLISH BAPTIST SUNDAY SCHOOL IN CLEVELAND



INTERESTING TYPES OF IMMIGRANT GIRLS—SLAVONIC, RUSSIAN AND POLISH

Polish people. Although they are a devout and intense people, they have never been persecutors of other faiths, even tolerating Mohammedanism during the period of their early struggles with the Turkish hordes. Baptist work in Poland has been mostly among the German-speaking population, but recently an extension of our activity among the Slavic population has demonstrated that there is a rich field of opportunity among the purely Polish people.

The Polish population in the United States numbers about 3,000,000. The principal centers where they are found in large numbers are New York, Newark, Jersey City, Philadelphia, the Connecticut Valley, Erie, Buffalo, Cleveland, Toledo, Detroit, Chicago and Milwaukee.

There are published in America 11 daily and 48 weekly Polish newspapers, and 15 monthly publications.

The Roman Catholic, Congregational, Methodist, Protestant Episcopal, Presbyterian and Baptist churches carry on Christian work among the Poles.

Polish immigration began in small numbers at a rather early day. The newer immigration began in considerable volume in 1900, and today the Poles are one of the conspicuous and important elements to be reckoned with in many of our larger cities.

In the Connecticut Valley they have secured a large part of the tobacco land and are to be found in Worcester as industrial workers. They are widely scattered among the different trades and industries. In northern Wisconsin there are many prosperous Polish farmers.

They are highly organized in clubs and societies. Many are avowed free thinkers and social radicals. Poles conduct many important business enterprises in the central west, and publish some very high-grade newspapers and other periodicals. The Catholic Church is more thoroughly organized and influential among this group than in any other of similar size and importance.

In most places they are home owners, active in public affairs and represent many of the substantial elements in the community. In some communities, on the other hand, they are credited with being irreconcilable enemies and violators of the prohibition laws. Concerning

this latter reputation it is doubtful whether it is any more characteristic of them than of other foreigners.

With their racial heritage and capacity, there is reason to believe the Poles will prove, on the whole, one of the best elements among the newer immigration.

There is an intimate bond between the Polish people in America and the home country. This bond was made apparent by the influence which American Poles exerted upon the formulation of the constitution of the new republic.

Baptist work among the Poles was begun in 1888. We now have 14 churches and 8 missions, with approximately 1,500 members. There is one Baptist periodical, published monthly.

Our Baptist work in the early days made very little progress, although that early period produced some of our best present-day leaders. A number of missions were opened, to be closed after a period of desultory and rather disheartening endeavor. But about ten years ago the work seemed to take on new vitality. Some years ago a Polish Department of the Slavic Training School was opened in Chicago. Before that, the German Department of Rochester Theological Seminary furnished all the trained leaders we had. We now have a Polish Department in the International Baptist Seminary with nine students enrolled.

In Pound, Wisconsin, a rural community, we have two self-supporting Polish churches, with more than 500 members. We have met with gratifying success in our work in such Polish centers as Milwaukee, Chicago, Detroit, Buffalo, Jersey City, Wilmington and Rochester.

Several good church edifices of a modern type have been erected for our Polish work. At least ten of our missionaries are graduates of either a standard or a junior seminary. Several of them are conspicuous leaders among their national group and can get a large hearing on any occasion. They were influential in the agitation to liberalize the new Polish constitution. As Baptists, we have more work among the Poles than all the other evangelical denominations combined, but this imposes upon us the greater responsibility for adequate support of a vigorous and aggressive program.

Just Where We Belong

BY LUELLA E. ADAMS



WITH a start she looked up from the book she was reading to gaze through the open window down the Avenue, where the stately maples were leafing on the large terraced lawns that looked like velvet carpets. She was gazing in the direction from which the voices of children arose.

School was out and Mary, her child, would be coming along with the rest. The voices came clearer. From the sounds there was dissension among them. Some voices came out in unison and then one shrill with anger and disdain was heard above the rest, "Well, you're only a Slav anyway."

The mother leaned back as if she were attempting to shut out all that she had heard. "And this, the second generation," she sighed audibly. With an outward calmness that belied the tenseness within, she waited.

The child, a tall slender girl of twelve years, rushed into the room and stood facing her. She recognized from a glance that no usual quarrel had taken place. Every nerve was tense. Eyes that generally were as blue as the sky were large and dark, flashing with excitement and anger.

"Mother tell me, is it true? Is what they say true?" she exclaimed.

"I do not know what they said. Tell me about it." The voice was soft and gentle though filled with apprehension. The English was faultless, though one could detect a slight accent, and one accustomed to know would classify it under that acquired by study and rote rather than early intimacy.

The girl hesitated. A flush crept slowly up over her face, now unusually pale, and gave a glow most fascinating and beautiful, only to be succeeded again by extreme pallor. She swallowed as if the words came with

difficulty. "They said," she began, referring to her companions of a few minutes before with a nod in the direction of the neighboring homes, "they said, that we—we don't belong here. Our place is not on the Avenue with the Montgomerys and the Freemans." She stopped. The words seemed to choke her, and tears sprang to her eyes, but were forced back by a sense of pride.

"Is that all they said?" inquired the same gentle voice as though she must know all before she attempted to make any reply.

"No," and with that the blush returned. "They said they wondered how I could make such high marks in English when you and father probably talked Slavish at home all the time. They questioned how father made the money to build such a home as this on the Avenue, when their fathers were all Americans and college graduates. They wondered where you learned their American ideas when your mother lived in two rooms and kept boarders besides." She paused as if for breath, and then before the mother could answer she hurried on, "Oh, mother, you took me down to that city once where grandma lived. I shall never forget it. The smoke and the dust and the noise of the mills were a horror to me. I saw children, dirty and half clad playing in the streets and carrying babies as heavy as they were. I saw men, as they came from the mills at night with their empty dinner buckets. Their faces were black and they were almost too tired to walk. There were rows of houses all just alike, and streets narrow and dirty. Mother tell me, is that where we belong?"

At last it was out and Mary sat dejectedly upon the sofa and buried her face in her hands. As a witness is called to the stand Mrs. Polchak squared herself for the ordeal before her. If she hesitated it was to pray for wisdom and guidance.



TEACHING ENGLISH TO MIXED SLAVIC RACES AT DETROIT, A PRACTICAL AND HELPFUL SERVICE IN THE PROGRAM OF CHRISTIAN AMERICANIZATION

"Mary," she began in that same softly accented voice, "when I was twelve years old, just your age now, I was living in Europe with my grandmother. When I was very small, in fact so small I do not even remember, my mother came to America to join my father. Shortly after she came my father was killed in the mill. Later when grandmother died I went to live with an uncle, but he was not contented and longed to come to America. So one day he brought me to this country with him. Even though my mother had wanted me to come, it seemed that there was no room for me when I arrived. Our house was always full. There were so many rough boarders, who played cards and drank. Often my mother drank with them. Then she was very cross and mean. She worked so hard she was always tired. For days I cried to go back to Europe where it was clean and pretty, and where I could work in the fields and help keep the weeds from the crops. The only answer I had was a slap and a reminder that my passage from Europe had taken three months' earnings.

"Once after mother had been intoxicated and had beaten me I was crying when a young woman came down the street. Afterwards I learned that she was a missionary. She talked to my mother and seemed to understand just how I felt. Finally my mother with a push that signified 'good riddance' said, 'Get out of here and don't ever let me see you again.' It had all happened so suddenly.

"The next thing I found myself walking beside the missionary to her room. It was the first place I had ever seen in America that was really clean. I knew at once she must be a fine woman, but I couldn't understand why she was doing so much for me. On Sunday she took me to a church. The service was so different from any I had ever attended. Children came early as though they were glad to come. I had always been made to go to church and I disliked it. I heard them sing and though I didn't understand a word because it was in English I learned to repeat a few words and went back home singing, 'Saviour, like a shepherd lead us, much we need Thy tenderest care.'

"Late that afternoon the missionary told me she had found a home where I could help with the work and go to school. Secretly I wished I could have stayed with her always. Her home had a peace I had never known before. But when she took me to my new home in the suburbs of the city, away from all the smoke and dirt of the mills and there there were large homes and lovely flowers, I thought I was in fairy-land—so many rooms and baths. It surely was a dream. Then into this dream walked a dream lady, a queen, a woman lovelier than any woman I had ever seen. She was tall and stately. Snow white hair adorned her head like a crown. Her large blue eyes smiled right into mine as much as to say, 'Mary, I am going to be your friend, your American friend.'

"For five years that was my home. I went to the public school. The shame of being in the first grade with children six years younger than I was hard to bear. They said many things which hurt, and many times I would gladly have stopped going to that school but for my American friend."

The child before her started as if to speak, but the mother continued:

"She encouraged me and said that if God kept the way open I must follow where He led. One night about three

years later I graduated from the grammar department. I was so happy. Both the missionary and my American friend were there.

"During those years I learned many things. I learned what it meant to pray, 'Saviour, like a shepherd lead us,' and one night after I accepted Him as my Saviour I was baptized into the church. That made my mother very angry. She even cursed the day I came to America. She said she would kill the missionary. I tried to tell her about the love of Christ, but she only shouted the more angrily.

"All this time I saw your father at the little chapel each Sunday. And well"—here a girlish blush suffused her cheeks, "I promised him I would marry him. When my mother heard this she was furious. 'He isn't Slavish,' she said in ridicule, for John was from the land of Magyars.

"No," I defended, 'but he's Christian.'

"One day we were married in the little chapel where we both found Christ and then we moved to this city where he had work as a contractor. Soon he learned how to construct homes himself and to his efforts we owe this."

The mother paused as she glanced about the home with its French doors, its bright sun parlor, and then as she gazed upon the soft Oriental rug with the draperies to correspond, she continued, "And the knowledge of how to make a home nearly beautiful I owe to my American friend."

She hesitated again and a look of deep joy flooded her face. Her eyes became moist and with a slight tremor in her voice she added, "And the peace of Christ I owe to both her and the missionary who led me to Him."

There was a deep silence in the room as she finished. Each seemed forgetful of the presence of the other. It was not until the mother lifted her face and saw the attentive child that she remembered the occasion.

"Mary, you are right. We don't belong where my mother is. God knows how I've pleaded with her to leave that life and come here, but she will not. Mary, I understand. At first when I came to this country, it seemed as though I didn't belong. I couldn't speak its language. I didn't belong in the first grade when I was twelve years old, and Mary perhaps, perhaps the Slav doesn't belong in America. He is here, but he can't remain here and be a Slav. I count myself, not what I was but what I hope to be and in my heart I am above all else American. It has always been my Christian American friends who have helped me to forget that I didn't belong and to feel that in Christ all are one."

With a bound Mary was beside her mother. "Oh, mother," she exclaimed, "I never knew all you went through before. What the girls said today I will forget. Who has a better right to America than those who have earned it? Mother, you do belong here, you and father both, and I'm going to earn the right to live here on the Avenue."

The mother understood. It seemed that in the moments just passed they had learned to know each other. The false pride was gone. A new understanding had come.

"Mary," the mother whispered as her arms went around the girl, "may God help us never to forget that here in America is just where we belong."



"FRIENDLY INDIANS," A BOYS' CLUB OF THE BAPTIST CHRISTIAN CENTER, LOS ANGELES, OUT FOR A DAY'S FUN

Christian Contacts with the Slavs in America

SLAVIC SILHOUETTES

If you could only see what I see, you would never doubt the Master's word that "the field is white unto harvest." Before me stand 257 children of 20 different nationalities, perhaps a few more girls than boys, and only four young people and a few intermediate helpers to instruct them. This is not a new situation in Detroit up near the Ford factory, but room, facilities, money, and teachers are scarce.

The picture referred to above was last July's Daily Vacation Bible School, merely an average day. After school closed the children wrote grateful letters telling what they liked best. One French boy loved the songs best; one Roumanian girl loved the story of Christ's prayer at Golgotha the best; another boy the story of David; a Serbian lad loved the Bible stories and the things he could make with his saw and wood; and many expressed their love for their teacher and everything she let them do. Not one complained about the Bible period being too long or uninteresting when they compared it with the handwork hour. We have a vacation school every Saturday. All classes must be taken in relays, for I am the only teacher. I would not give up my girls and boys for a good deal though I would let some volunteer teachers share the honors. Our Sunday school is bigger and better than ever. Our own young people are doing well as teachers, and are loved as much as any American teacher ever was. You could go a long way to find another Sunday school reaching as great a per cent of unchurched parents as ours. We have an average attendance of 170 girls and boys under 16 years of age, and of these at least 100 come from homes other than Baptist. Our work is constantly growing bigger and better and, in like proportion, our handicaps and problems increase. We missionaries need earnest consecrated Christian folk to uphold us, for many times we feel the limitations of strength and of circumstances in general.—*Alma M. Bistor, Detroit, Mich.*

FROM THE FAR WEST

The Russian family I know best is one where the only child, a twelve-year-old girl, has been coming to our Sunday school for a few months. The teacher, one of our new volunteers, had noticed that the quiet shy child always had the Scripture verses. Seeing from her name that she was Russian, she asked if she might call on Nathalie's mother. The child said we would have to come at night as both mother and

father worked. We went one evening, and found as delightful and cultured a couple as it has ever been our pleasure to meet. We had a wonderful visit and gathered a little of their colorful history. The father had been a lawyer, very wealthy and influential in the old Russia. The revolution made them flee for their lives, losing all they possessed. They lived in Constantinople all through the war, both parents doing painting for a living. The mother said softly, "I never sold any of my paintings in Russia, I only did them to adorn my home." Then they came to America, not so long ago. The father is working in a candy dipping factory. The mother said when she first went to work she did not know how to conduct herself among the queer girls and women who worked there. We asked the father if he were a Baptist, and he replied, "No, I belong to the Russian Orthodox Church, but it has nothing for me. I have been to your church, the First Baptist of Los Angeles, several times. You have a wonderful clergyman!" This opened a way for a very interesting discussion of the Baptist faith, and the promise of both the man and his wife to attend not only church but Sunday school.—*Naomi Fletcher, Christian Americanization Missionary for Southern California.*

AMONG THE POLES IN BUFFALO

"My mother says you can get us ready to be baptized Easter!" this came exultingly from one of the twins in my Sunday school class and weekday club. What a desirable climax to the year's work; in fact, to my two years', because of the others baptized none are so wholly mine as are these two girls. Other remarks, too, have come recently which I appreciate. "I'm going to read my Bible all the way through so that I can do better in those drills!" "You'll have to study your Bible more if you want to stay in this class!" "It's my turn to offer the prayer today." And one of the mothers said gratefully: "You ought to see my boys hunt their Bibles in the evening, filling in their notebooks for Sunday school. I'm glad too that my older girls are interested again." The work with the children has been a joy to me all year, beginning back with Vacation School. There two-thirds were outside boys and girls, and the majority have been, at least, weekly visitors to the building ever since. The interest in the Sunday school has been greatly intensified through the Graded Lessons and definite training in worship. Several new children have come in. The young women's

class has grown remarkably since the W. W. G. became so popular. The sincerity of the members of the latter organization may be gauged by the fact that they raised their self-appointed quota of \$30 through their first adventure in tithing. They entered wholeheartedly into the reading contest also, and thus through the various channels have had their vision widened considerably. The women's work, too, has brought satisfaction, and the men of the church have not been idle. But I can't think of the people merely as groups. I see them always as individuals—those who have accepted aid in various forms and confided all manner of experiences, discouragements, and aspirations. With each and all it has been our desire to so flood their hearts with the love of Christ that all the old superstitions, sins and listlessness might be washed away, giving place to right living, the forgiving spirit, and enthusiastic service for the Master.—*Gladys McCormack.*

A VISIT TO GLESS STREET

On Gless Street, Los Angeles, stands one of the Russian Baptist churches and centers amidst a row of frame houses running over with children of Russian and Mexican families. We discovered that sometimes the houses are two deep, for the original purchaser has put up another house in the rear. In one backyard just a block away are a group of women working around an open oven. They are baking lovely rolls of noodle dough, and in an adjacent rickety building about 20 are assembled cutting the dough into strips. Miss Ruth Price, the Woman's Home Society worker among these people, explained that these women belonged to the "Holy Jumpers" and were preparing a feast. Dressed in white with little caps upon their heads they looked very picturesque bending over the tables in the bare hall. From what we could gather these people do not bother with their children as far as religious matters are concerned until they become 13 years old. Consequently many of their boys and girls are attending the Baptist Sunday school and Daily Vacation School. "Miss Price, Miss Price," they call after her as she walks along. Here and there she stops to give an invitation to some child who has not come or does not know of the clubs and good times which can be had on Gless Street. The boys need little urging for they know about the "Friendly Indians" and the basketball cages in the yard where they can play.

Through English classes taught by volunteers from some



A RUSSIAN FAMILY IN LOS ANGELES

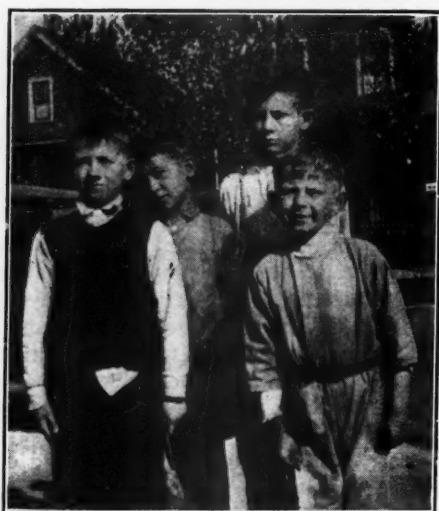
of the American Baptist churches, the Russian and Armenian homes are learning of the friendly Christ. One family of six children was discovered needing particular attention. The husband had been gone six months and the brave mother has not heard where he is. She offers to send money so he will come. To make him understand how she needed him she had her picture taken with all her children gathered around. Fortunately this mother understands and talks English, but she can not leave her family to obtain the necessary sustenance. Despairing she sought aid from the city charities but nothing had come from them when Miss Price learned of her predicament. Means will be taken to get the father to return to Los Angeles. Meanwhile the children are coming regularly to the Baptist Sunday school.—*Miriam Davis.*

TWENTY YEARS OF SERVICE

Mrs. Amalia Pauliniy, who has given 20 years of Christian service to the Slavic people of Pennsylvania, writes of her work at Homestead: "Even if I would have liked to see better results in our church, we must be satisfied and work harder this coming year. We baptized four persons in Homestead, two grown-ups and two young students. A man who was a very heavy drinker and who had spent most all his life in jail was converted just recently. The minister and I prayed, worked and asked him to come to the church. He went to his own and different churches and took communion, but said there was no peace or love with them. Then he came to our church for a half year after that. There he was converted. In McKeesport there were 7 children baptized and one woman. The children who were baptized were taught when very young in my sewing and Sunday school class. In my visits we hold cottage prayer meetings while the women hold sewing classes. We pray to bring souls to Christ and more than that that they should remain in His love, so then we can truly have 'Christ in Every Home'."

AMONG RUSSIANS ON THE PACIFIC COAST

The contact with this Russian family I have not really had time to develop much, but it is a high type family. The mother is still writing for the best kind of Russian papers and educational journals. The daughter in the two years she has been in America has gone from the first grade (she was sixteen when she came, but was put in the first grade for her English) up through high school and is now a star pupil in her first year in the University of California. She obtained her first papers on her eighteenth birthday and that was the happiest day of her life. She has spoken in excellent English in several of our churches, and is a right hand man in the



BOYS FROM A RUSSIAN BAPTIST SUNDAY SCHOOL

work of the volunteers among the college girls of the Y. W. C. A.

I wish I could say more encouraging things about the Russian work in Sacramento, but things have been a bit slow on account of some comity questions which have halted organization. In the meantime we are having a class for workers at Calvary Church which has been enthusiastically



A YOUNG SLAVIC JANITOR AT AKRON, OHIO

attended. Last week we dramatized a first call in a foreign home and gave an English lesson before the class. We also gave a class lesson to a big group of foreign women. The Calvary people entered into the thing with spirit. This week I am taking each member of the class into a foreign home and this week's lesson will be reports of experiences and suggestions of means of approach to foreign homes. Two school teachers are ready to take charge of a night class for Russian men just as soon as it seems wise to start the work.

One sad and yet beautiful thing happened in connection with Calvary Church and the Russians. One woman has been so interested from the first and has been looking forward to helping in field work. Last Sunday a Russian woman came into the morning service and this volunteer, noticing her sitting alone, left her own family group and went over to her with a friendly greeting. As the Russian woman seemed loath to have her leave she remained at her side through the service and saw her to the door with a cordial word. This was her last act on earth, for a few moments later, without a moment's warning, this volunteer worker slipped quietly into the eternal home. We are so glad that we have as a last memory this bit of loving thoughtfulness.

My last day at Sacramento was spent out at Bryte with three volunteers. We went into one Russian home after another, listening to stories of life told in their painfully broken words. One woman had lost a son by starvation in the homeland a year ago. One showed us a horrible Bolshevik paper which had been mailed her from Russia with a sacrilegious picture of the Christ in its pages. They spoke of their longing for a real church, and as we went about one by one they joined our group, until, contrary to my policy, we were entering homes in groups that filled the tiny rooms to overflowing, but as they were all friends and seemed to enjoy it, I just went on and when we reached the last of the

homes I understood. There the table was spread with a white cloth, and cakes and glasses of fragrant tea awaited us. Before we touched our cakes a motherly old lady at my side said softly, "Will you make pray, please?" Every head was reverently bowed and as one of the Calvary folk said as we parted at my hotel door, "We speak different languages and we live different kind of lives, but I just felt that they were our kind of folks and we can be real friends even though for a time we can only speak with smiles."—*From the reports of Naomi Fletcher and Adela Ballard, Christian Americanization Workers on the Pacific Coast.*

AMONG THE POLES IN WISCONSIN

The work among our Polish friends is slow, but we are gradually gaining in every way and the past year has been the best ever. The young people are developing leadership, and it has been a joy to watch them grow in all lines of church work. The workers in our Sunday school are most of them young people and they are doing well.

Through our week-day work, several children have come into our Sunday school. Some time ago a woman was deserted by her husband and left with five children to support. The children began to come to our weekly classes. They attended regularly and soon began to attend Junior services on Sunday evenings. One Sunday the little girl came in and said, "My mother is outside may she come in?" She came in and seemed so interested in our stories and songs. After it was over she told me she had learned the songs and verses from her children. I invited her to attend the evening service. She is now attending regularly, and her children are all in Sunday school.—*Constance Garness, Milwaukee, Wis.*

AT GLESS STREET IN LOS ANGELES

I am beginning my fourth year with the Russian people of Los Angeles so they now seem to me as my very own. I am sure no one could doubt the power of the Lord to transform lives if he had seen the growth during this time. Many of the young people are following in real love and consecration. Their lives are examples among their schoolmates and friends. One of our Sunday school boys is making the highest marks



SLAVIC CHILDREN OF GLESS STREET



THE RANKIN CHRISTIAN CENTER FLOAT

in his studies and deportment at the public school. He knows "from whence cometh his help" for on his blotter are the words, "Think of Him." A little Russian girl writes in her copy-book something about her love for Jesus and because of her neat handwriting the teacher shows her book to the other students. This makes her so happy—to tell them of His love in this way. These are "His jewels" and they are letting their light shine for Him. Many of the children are learning to be self-sacrificing. Our Sunday school has given \$55 for missions within the last year, and they are now making scrap-books for the Crippled Children's Home. At each meeting the children are eager for the Bible stories, and often beg for us to tell them "one more." They are reading their Bibles in their own homes.—*Mildred Garstang*, Los Angeles.

One of the new interests in our work at Gless Street this past year has been the enlisting of about 10 women of the churches in the teaching of English in the homes of our Russian and Armenian women. Music is taught to some of

the children. They have become very enthusiastic about it. I feel sure it is going to mean a good deal more than they realize to these foreign women, to themselves, and to the work. One of our weak spots has been that of organized work among the boys. Through a new boys' worker in the district three clubs have been organized—"The Friendly Indians," "Pioneers" and "Comrades." The boys have responded loyally and enthusiastically. Basketball has been the athletic interest. The "Pioneers" showed much prowess in almost winning the championship of the league games. These organizations are tying the boys up to the spiritual work at the mission in a way that we hope will bring longed for results. Our work has deepened in interest this past year, and the attendance at the Sunday school has practically doubled. We are using our building almost to its capacity (considering there is only one regular worker), sometimes having three or four activities in a day. The monthly mothers' meeting has a very healthy interest, and a recently organized men's orchestra is adding a touch of color to the adult work, which lately is showing a new fervor and loyalty.—*Ruth Price*, Los Angeles, Calif.

STATISTICS OF WORK AMONG THE SLAVS

The Woman's Home Mission Society does not do very much work among the Slavs. According to the budget, the amount expended for this work among Russians, Bohemians, Poles and mixed Slavic peoples is \$8,460. This is used to support 10 missionaries in California, Illinois, New York, Ohio, Pennsylvania and Wisconsin. When reviewing work done among the Slavs, however, consideration must be given to the nine cosmopolitan Christian Centers, with one designated as Slavic at South Chicago. Another agency in this work has been the Christian Americanization Department with its missionaries acting as the connecting link between the foreign-speaking women and the local church members.

Suppose It Were Your Friend?

WHO is your closest missionary friend? Suppose his station proves to be one of those which must be given up for lack of funds? What will it mean—to him, and—to you?

Will you help us to carry on? We cannot do it without funds. Living must be provided and transportation furnished. The Northern Baptist Convention has referred us to you. The emergency is so great that it was deemed to justify extraordinary measures. A special fund beyond the ordinary united budget, amounting to \$263,662, must be secured to save the threatened fields. *Will you make a special offering to the Lord?* Those who saved the Lone Star Mission in 1863 laid the foundation for a great Christian superstructure, and 450 churches and 84,000 Christians are now the guerdon of their sacrifice and faith. In days to come a similar reward will crown the sacrifice and faith of those who *save our Missions now.*

P. H. J. LERRIGO, for American Baptist Foreign Mission Society

MRS. L. H. P. BISHOP, for Woman's American Baptist Foreign Mission Society

Read Again the Special Announcement on the Second Cover Page

Fifty Years of Mission Work in the Deccan

(Continued from July issue)

THE INVESTMENT OF AMERICAN BAPTISTS IN THE TELUGU HINTERLAND

BY REV. C. R. MARSH OF SECUNDERABAD

III. BUILDING LIFE INTO THE FOUNDATIONS

"WE HOPE to do a quiet work here but one that will honor the Master and tell in the ultimate triumph of His cause. I have no expectation either that it will matter a hundred years hence whose life was built into the foundations that are all covered up, and concealed, by the imposing superstructure. If it so be that the seed of the Kingdom be planted in simple faith, and faithfully planted, it is enough. The harvest is in the hands of Another, even the Almighty, and no work, whether done in the dark or in the light, whether in Boston or Burma, whether known widely or to but Him and the workman only, will ever be a failure if done for His glory. So with strong courage we take up the burden we feel that God has laid upon us here, and as He gives strength will bear it as best we can."—Rev. Albert Loughridge, LL.D. (From a letter dated at Hanumakonda, Hyderabad, Deccan, March 3, 1879.)

The railway to Hyderabad, Deccan, from the East Coast leaves the Madras-Calcutta line of railway at Bezwada, an important junction 268 miles north of Madras, and it runs a little north of northwest for about 135 miles, when it turns towards the southwest, the two sections of the line forming practically a right angle by this turn at about 18° N. latitude. As the train from Bezwada nears the point where this change in direction is made, there comes into view on the south side of the railway the imposing ramparts of earth, once perhaps faced with stone masonry, that enclose the site of the ancient capital of the Telugu Kingdom of Warangal. The modern village of Warangal Fort has a population of some 5,000; but the site of the once populous city is for the most part deserted, and today Hanumakonda is the administrative headquarters for this part of Hyderabad State. Hanumakonda is about five miles north of Warangal; and with the large neighboring town of Matwara, the railway town of Kazipett, Warangal Fort, and the surrounding villages and hamlets, this is, exclusive of Madras and Hyderabad-Secunderabad, the greatest center of population within the bounds of the American Baptist Telugu Mission, with the possible exception of Bezwada.

In 1879 a conference of the Protestant missionaries working in South India was held in Bangalore; and at the close of 1878, according to the returns of all Protestant missionary societies as given in the *South India Missionary Conference Report* (1879), there were 51 missionaries (men) representing nine different evangelical societies laboring among the Telugu people, then estimated to number 15,500,000, as follows: Madras Presidency, 11,610,000 (Census of 1871); Hyderabad State, 3,000,000 (estimated); Central Provinces, Mysore, Burma, and other places outside of the Telugu country, 890,000. But Rev. W. W. Campbell, who had settled in Secunderabad in July, 1875, was the only male missionary working for the 3,000,000 Telugus of Hyderabad State; and the remaining 50 missionaries (men) were

stationed in the Madras Presidency and working for the 11,610,000 Telugus there. As the Census of 1901 gave the number of Telugus in Hyderabad State as 5,148,056, their numbers in 1871 were probably not less than 4,500,000, rather than 3,000,000. Under these conditions as regards the distribution of the missionary force working for the evangelization of the Telugus, it is not strange that Mr. Campbell urged the claims of the Deccan upon his brethren in the stations along the East Coast and welcomed heartily the coming of missionary co-laborers into the Telugu *hinterland*.

In the autumn of 1875, when Mr. Campbell was beginning his work in the Deccan, Rev. A. Loughridge joined the Mission at Ongole, having been designated to South India, to open the "College" that had been sanctioned for the Telugu Mission. To one who has been connected with the Mission for over thirty-two years the proposal to found a college at Ongole fifty years ago seems fantastic, and it is difficult to understand how such



REV. A. A. NEWHALL

a proposal could have been seriously put forward at that time; but in the work of constructing the bungalow and the school building for what became some years later the Ongole High School (and for the sixteen years 1894-1909 was a junior college), and in the famine relief work that he was called upon to undertake during the great

famine of 1876-1878, Dr. Loughridge gained a knowledge of the language and people that served as a preparation for his work later. And the disillusionment in regard to the proposed "College" at Ongole perhaps resulted in an understanding of actual conditions and needs in the Telugu Mission that was of great value to him when from Hanumakonda he looked at the field of the Mission as a whole; for he was able to place before the Executive Committee in Boston the needs and opportunity of the Deccan, with an able marshalling of facts and yet with fairness to the older section of the Mission, that was unanswerable in its logic and inescapable in its appeal. Dr. Loughridge, therefore, stands with Mr. Campbell as a pioneer in founding and establishing on a firm foundation the work of American Baptists for the evangelization of the Telugu *hinterland*; and his work is not to be measured by what he accomplished at Hanumakonda alone, great though that was, but with Mr. Campbell he wrought for the whole Deccan.

When the Committee in Boston closed the Anglo-Vernacular School in Ongole, on October 15, 1878, Dr. and Mrs. Loughridge came on to Secunderabad to examine various places suggested for opening new mission stations and to attend the annual Conference, which met Christmas week, 1878; and the end of their quest is indicated in the following extract from a letter that he wrote, under date of February 28, 1879, from Hanumakonda to Rev. J. N. Murdock, D.D., Foreign Secretary of the Society: "After visiting Hanumakonda, and finding a wide, needy and desirable field all unoccupied, a vacant bungalow to live in, etc., it seemed the open door we had for months sought with much prayer to have pointed out to us. We thus found our way hither and every day fixes the conviction more deeply that we did right." They took up their residence in a rented bungalow in Hanumakonda, January 11, 1879; and the history of the station thus founded forty-six years ago indicates unmistakably that the divine sanction had been given and justifies the faith of Mr. and Mrs. Campbell and Dr. and Mrs. Loughridge in going forward and establishing a second center for mission work in Hyderabad State, rather than strengthening the inadequate mission-



PROFESSOR RAYMOND MAPLESDEN

ary force in the great urban center of Hyderabad-Secunderabad.

When Hanumakonda thus became a mission station, the nearest point on the railway was Secunderabad, 86 miles distant; and ordinarily four days were required for the journey, which is now made in as many hours by train or motor car. Life at a distance from the railway, in a mofussil station such as Hanumakonda was forty-five years ago, did not have the comforts of life as lived by the European that are taken as a matter of course in most mission stations in South India today; and it is not surprising that Mrs. Loughridge was able to remain only two years in Hanumakonda, and five years in India, before her health broke down under the strain, necessitating her return to America in the hot season of 1881 under medical advice. Dr. Loughridge accompanied her as far as England, from which he returned at the end of the hot season to spend three more years in pushing forward the work at Hanumakonda; but he found when he returned to Secunderabad that Mr. and Mrs. Campbell had left for America, having sailed ten days before he landed, and for nearly half of the three years upon which he was then entering he had to carry the burden and responsibility of Mr. Campbell's work in addition to the work of Hanumakonda station and field.

It is not possible within these limits to record even in barest outline the difficulties and problems encountered in establishing a mission station in territory hitherto unreached and untouched by the gospel message; but it was an achievement worthy of the highest recognition to secure land for a mission compound, build bungalow, church and the necessary outbuildings, and at the end of five years and a half leave a station well equipped and the



MRS. F. H. LEVERING



MRS. ANNA BRANDT MAPLESDEN

purpose of the Mission in establishing such a station well known. During the first four years Dr. Loughridge toured widely over the field and thus carried the gospel message throughout the length and breadth of the extensive field for which he felt himself responsible. Nor was the opportunity afforded by Hanumakonda and the towns, villages, and hamlets nearby neglected. From the beginning of his work Dr. Loughridge sought a solution for the perplexing but supremely important problem of an indigenous evangelizing agency, in which is involved the problem of a self-financing and self-directing indigenous church. Considered abstractly it might be not unnaturally assumed that, when entering new and entirely unevangelized territory, native assistants from older sections of the Mission, or from other Missions, brought to the new field as evangelists, teachers, and Bible women, would be a great advantage in every way; but no problem presented to Mr. Campbell and Dr. Loughridge during the pioneer period in the Deccan had more of perplexity and difficulty than this of a native agency foreign to the Deccan; and this is still, after fifty years, one of the great problems of missions in the Deccan today.

In January, 1884, five years after the opening of the mission station, there was held in Hanumakonda the first meeting of the Deccan Association, with Rev. W. W. Campbell, Secunderabad; Rev. and Mrs. F. E. Morgan, Kurnool; Rev. and Mrs. E. Chute, who were then in Secunderabad but opened the station at Mahbubnagar (Palmur) in 1885; Rev. A. Loughridge and Rev. A. A. Newhall, Hanumakonda; and delegates from the churches west of the Eastern Ghats present. Mrs. Campbell and Mrs. Loughridge were in America and Mr. Newhall was a widower; but there was encouragement for the

present and prophecy for the future in this gathering of seven missionaries laboring in the Telugu *hinterland* nine and a half years after Mr. and Mrs. Campbell began their work at Secunderabad. The unity of the work in the Telugu *hinterland* in those early days is shown by the ordination during this meeting in Hanumakonda of the pastor of the church at Atmakur in the present Kurnool field.

This brief and inadequate sketch of the opening of a new mission station in the modern town of Hanumakonda, where Mohammedans and Hindus waged battle for the possession of ancient Warangal, may well end with a few sentences from the latest formal report of Dr. Loughridge as missionary at Hanumakonda:

"It was with great reluctance that for the present I felt called upon to retire from the work. The struggle for position was ended, the buildings were all completed, and we were at last in possession of every needed facility for vigorous work. But having been nearly nine years in the tropics with but a single brief rest, and Mrs. Loughridge's health being still very poor after more than three years in the home land, it seemed to be my duty to return to America to rest and care for her.

"A new station has been opened in the midst of a vast and hitherto destitute region. The gospel has been proclaimed in more than 200 villages and towns where it had not been heard before, and the truth has been scattered broadcast through the printed page. If, now, the Master so wills that we again labor there, no day will be more welcome than the one on which we shall sail for India again. But if it is His will that others reap where we have sown, sower and reaper will rejoice together at the harvest home."

With this article the story of the enterprise of American Baptists in seeking to establish the Kingdom of our Lord in the Telugu *hinterland* ends for the present; but we hope to continue the story later, after returning to Secunderabad. For there is still to be written the story of the opening of Kurnool as a mission station by Mr. Drake and Mr. and Mrs. Morgan; of Mr. and Mrs. Chute establishing a mission station at Mahbubnagar (Palmur), thence carrying the gospel south and west to the Tungab-



REV. FRANK H. LEVERING, LL.D.

hadra River and over into the Bellary District; of Mr. and Mrs. Maplesden taking up the work, which Mr. Campbell had perforce laid down, in the great field that remained for the Secunderabad missionaries after Hanumakonda on the northeast and Mahbubnagar (Palmur) on the southwest had been constituted as separate fields; of Mr. and Mrs. Friesen opening the mission station at Nalgonda and carrying on the work of the fruitful Nalgonda-Sooriapett field; of Dr. and Mrs. Levering, who devoted their lives to the Deccan, and are now in retirement at Kotagiri; and of the division of these fields by the opening of mission stations at Sooriapett, Gadval, Jangaon, Nandyal, and Madira. And it is a story that needs to be told, this story of those who planted mission stations in the great Telugu *hinterland* and in the fifty years that are just ending established a greater work than is yet adequately realized.

It might be thought that some idea would be given of the investment in money, and the value of the mission property now held by the Foreign Mission Society as the trustee and agent of the churches; and it would be possible to go through the reports for the past fifty years and

ascertain the approximate total expenditure incurred on account of the stations and work in the Telugu *hinterland*. But when one stands by the grave of the Unknown Soldier of heroic France beneath the Arc de Triomphe in Paris, or makes his way in the solemn stillness of Westminster Abbey to where, not far from the grave of David Livingstone, rests the body of England's Unknown Warrior, or uncovers in salute to the dead when passing the Cenotaph, "commemorating in dignified simplicity the Glorious Dead of 1914-18," there is no thought of the cost in money, vast though the total sum is, of the Great War; and we do well to remember that the missionaries who laid the foundations of our stations and work in the Telugu *hinterland* were building their lives into these foundations. It matters little to those who thus wrought whether, as the imposing superstructure rises, the remembrance of those who laid the foundations fades from memory; but it matters much to us, and perhaps what has been written in these articles will serve to recall to those who read them, something of the faith and courage of the missionary pioneers whose lives are built into the foundation of our investment on the foreign field.



Full Speed Ahead in Vacation Time

WHEN there are encouraging reports and proofs of growing activity in a season that usually marks the ebb tide of energy, the situation is, in slang phrase, "all to the good." A late summer luncheon conference of secretaries in New York developed just such a situation. Dr. Bowler, Executive Secretary of the Board of Missionary Cooperation, said reports from every part of the Northern Baptist area showed that in an extraordinary degree the summer had been a period of effort instead of relaxation. Dr. Bowler went from the Seattle convention directly to his desk in New York and July and August were put to such good use that the autumn will be met with a smooth-running organization which has gained instead of losing momentum in the period that generally slows up groups as well as individuals.

In the first two months of the new fiscal year fifteen states sent in more money to the Board of Missionary Cooperation than they remitted for the corresponding period last year. For the first month the receipts were 75 per cent of the total for the like term in 1924. In June the effects of a new leaven that is at work in the denomination became manifest and the percentage rose to 96. The third month, July, showed a further gain to 98 per cent of the 1924 record.

If the statistical position is encouraging, the spirit manifested is more so, for Dr. Bowler expressed the opinion of all who are in touch with denominational affairs in their larger aspect, when he said that never have state and local organizations worked with a more united purpose. Never have they more heartily cooperated in the

endeavor to put the all-denominational work on a solid footing. An example of this is the energetic way in which state convention secretaries have utilized the summer. All but a few states have put out, in forms varied according to the judgment of the secretaries, posters bearing the "stairway" cut which has been highly effective in helping to fix attention upon the vital need of keeping up budget payments at the rate of one-twelfth every month.

The same concert of action which has produced results in the direction of improved financial methods is apparent in other endeavors also. Eleven states are reported in line for the first of two periods of simultaneous effort in behalf of the Every Member Plan. The first of these periods runs from October 4 to November 8 and the second one will begin in January. These designated periods do not signify that the regular, persistent advocacy of the Every Member Plan in all sections will be lessened in any way. They will simply mark the high points of exertion in a program that is planned to emphasize the necessity of the Every Member canvass throughout the year in every part of the Northern Baptist area.

Meantime extensive preparations for autumn and winter have been made by those directing the Northern Baptist evangelistic campaign and Secretary Frank A. Smith had a most satisfactory message to impart about that. It is on a scale without precedent that the denomination has made ready for these widespread movements meant to quicken spiritual life and enlarge church service, and there is a most hopeful as well as optimistic feeling as regards the outcome.

A Miraculous Deliverance

A THRILLING NARRATIVE WHICH SHOWS HOW MISSIONARIES OF TODAY, LIKE THE EARLY PIONEERS, ARE STILL CALLED UPON TO RISK THEIR LIVES AND FACE GREAT PERSONAL HAZARDS IN BRINGING THE GOSPEL TO AN UNFRIENDLY PEOPLE

BY WILLIAM M. YOUNG OF MONG LEM, BURMA



RECENTLY a deeply laid plot was formed by some government officials to have us all killed. Our deliverance was as miraculous as anything in the Old Testament records. I think beyond a doubt the whole scheme emanated from the Chinese magistrate of this district. I will only give just a word of the desperate attempt to kill us. The Post there ought to have given protection, but the official in charge no doubt instigated the attack. We had baptized 331 that morning in a village that has been anxious for baptism for several years. In fact the first convert from the village came to Kengtung and was baptized twenty years ago. There were three small villages under the Central village. We had torn down all their evil spirit places on our way to Upper Hsi Ken and promised to baptize the new converts on our return. Meanwhile threats were sent out. A wretch who had prevented the village being baptized last year was the leader and he claimed he had been sent by the Chinese official in charge of the Post. The official also made statements that confirmed that. We have heard so many threats of killing us during the last five years that we took this as another bluff. The man, however, claimed that orders had been received from the magistrate of this district to kill us and to fight the Christians everywhere. They had plotted our death near the Wa Border, that is not far from the Wild Wa tribe and in the Wa country, and thought they could lay the blame on the Wa.

I asked three of the recent converts to go into the town with us so they could get the assurance we expected to obtain from the commander and from the civil official who is a Wa. I also took the man with us who had caused all the trouble. As we passed through the town of about 400 houses, a mob tried to lure us into a house to kill us, but we escaped in time and went to the Post which is in the same walled enclosure as the town. In front of the Post is an open space, rectangular, about 75 by 100 yards in size. The official in great rage met us at the outer door, or end of covered walk. The mob barred the entrance against us at once. He ordered the soldiers to get their guns. The mob, now several hundred strong, were pressing into the open space with guns, spears, bows, swords and knives. My son Harold and one of the teachers, Ca Bo, tried to hold them back. Suddenly one man placed a gun against Harold's abdomen and pulled the trigger but the cartridge failed to explode. Then the soldiers came out with their guns and the Chinese official shouted, "Fire!" They all leveled their guns at us and pulled the triggers, but not a gun went off. The official rushed at our workers, grabbed Ca Bo's gun and began kicking him.

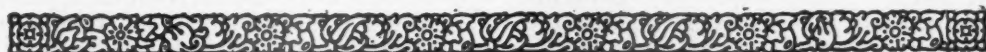
I presented our passports and the edict from the Governor on religious liberty and insisted on protection. He shouted, "I will not look at them." Meanwhile a soldier had closed the gate and driven in a wedge shaped crossbar. Harold with superhuman strength forced the bar and opened the gate and we went outside where we had planned to camp for the night. They soon surrounded us. The soldiers kept levelling their guns at us. One man who was noticed by several of our party three times pulled the trigger on me, then turned the bolt and put in another cartridge. This failed also and he put in the third cartridge and the gun again failed to go off. He then raised the gun in the air and snapped and the gun went off.

My men behaved superbly. Not a gun was raised by them and they begged and pleaded with the mob to desist their brutal actions. Later some became ashamed and there were two parties, some begging to let us go and others shouting to kill us all. Out of it all our party with the extra men who were with us, about 30 in all, escaped without serious injury in any way, but when the official finally allowed us to leave, a number of men rushed ahead to guard the road and kept shooting from ambush. The road led along a ravine and the slopes were covered with low brush affording splendid ambush for them, but no one was hit. Later we recovered most of our goods that were missing, so the financial loss was not very heavy.

I have no doubt that in the end it will help in the work. All our party certainly have stronger faith in the Lord's protecting care. The reports were scattered widely of the plan to kill us. At Mong Lem, the Shans had heard and told the Christians not to expect ever to see us again unless we had actually arrived.

The Chenlawt official has not kept a single promise made about punishment of persecutors. The Governor's strict orders for the immediate punishment of five offenders were ignored. When I pressed him with questions as to why he had not punished them and tried hard to get him to act, he simply ignored my question and gave no assurance whatever of any help. I hope this recent outbreak will compel the Governor to take more stringent measures.

I plan to write a full statement of our tour as soon as possible and recommendations for the development of the field. The opposition is through the central part of the field, where the Chinese magistrate is located. On the northern and southern parts of the field the outlook is bright and there has been a marked change for the better. We have had a total of 10,434 baptisms since my return to Bana after Mrs. Young's death or in three years and two months, with prospects for much larger ingatherings in the near future.





THE EDITOR'S POINT OF VIEW



THE FOUNDATION OF FAITH

In the correspondence column of a daily paper there appeared recently a letter from a writer in Michigan, who raised the question, "Is Jesus Christ alive now?" Everything rests, he said, upon the answer to this question. If He is not alive now, then we have no foundation for our faith. Then "unhappy man floats uncertain of the depths beneath, the heights above, or direction toward one foot of friendly shore." If Jesus Christ is alive, then He cares, and has power in a thousand ways to raise up followers and workers. "The Christian church owes its existence not to our bent as a worshipping animal, nor to speculation, logic, science, or human effort; it springs into being from the single fact that the dead Christ was alive again, seen by many, and believed by all who bear His name, proved more than man, really come from God and himself God as His resurrection shows. No man can account for the power of His name, except by the fact of His live presence on the Easter morning and up to the present time. If He is alive, science must lay every bit of truth it may discover at His feet, If He still lives, religion must get every encouragement, every detail for service from the smile of His face and the purpose of His mind."

This is a truth that we may well meditate upon as we face our tasks, whatever they may be. Here is the rock foundation—the living Christ. Firm in the belief that He is alive and that He cares, we can undertake great things and do the little essential duties in a like spirit of trust and confidence. This belief rests upon personal experience of that living Presence and its power. It is in the strength of this faith and experience that the missionary goes forth into the unknown paths. It is by the presence of the Living Christ that His followers are sustained in all their varied spheres of life and service. The consciousness of this Presence can be cultivated by prayer and meditation. When we learn that we may walk with the Master in all the ways and days of life we have found the source of all true inspiration and spiritual power. The answer to every problem of our age is found in the Living Christ.

AROUSING PREJUDICE

The ease with which prejudice can be aroused was discussed recently in an editorial in the *Northwestern Christian Advocate*, with three items of news from one paper selected as illustrations. One told of a student of the University of Michigan who had smashed the world's record in the running broad jump, the second of an attack on a storekeeper by a thief, and the third of a musical composition sung by a choir in one of the city's churches. It happened that the athlete, the thief and the composer were Negroes, but only once was the point mentioned—in the story of the thief. The *Advocate* pointed out that if "Negro" must always go on the debit side of the account, fair play suggests that the credit side might also use the word. He was an ob-

servant man," the editorial goes on, "who said, 'In six months I could make this country a most uncomfortable place for redheaded men if I were permitted, whenever a redheaded man happened to become a lawbreaker, to state in the newspapers that he had red hair; always supposing that the hue of every other lawbreaker's hair should never be mentioned.' Especially, we venture to add, if, whenever a redheaded man did anything praiseworthy, all reference to his redheadedness was studiously avoided."

HENRY BOND

It is not too much to say that in length, continuity and varied character of service Henry Bond was the foremost layman of the Northern Baptists. He was a business man of large interests who for a generation gave a large part of his time, thought and energy to religious work, holding that in the Christian life the "King's business" should have primary place and interest. He was an active participant in denominational activities. The record shows, for example, not to go back to earlier years, that he was twice President of the Northern Baptist Convention, where his conspicuous ability as presiding officer came into play; for many years President of the Vermont Baptist Convention; for several years chairman of the Foreign Mission Board and for nearly ten years chairman of its finance committee; chairman of the General Board of Promotion during the most of its existence; and a ready and efficient worker in all campaigns and movements. No other individual Baptist has been honored by being chosen so often as leader and made chairman of so many committees and organizations.

Mr. Bond was a man of many gifts. He had a genial and kindly personality and a gracious manner that won him friends everywhere and at once. He was unusually persuasive as an evangelist and Bible expositor, and knew the Scriptures thoroughly. While living in Buffalo he was President of the Buffalo Baptist Union and superintendent of the Maple Street Sunday school. He was one of Mr. Moody's ardent supporters, and a helper in many revival meetings. He loved to tell the story of salvation, and was a lay preacher welcomed to many pulpits and found wherever opportunity for service offered. Notwithstanding the wide reach of his interests, he gave close attention to the upbuilding of the churches in the state of Vermont, where for many years he made his home in Brattleboro. Dr. Davidson, the superintendent for a quarter-century, will testify to the loyalty of his support, which did much to make possible the remarkable development of the state work; while the rural churches were well aware of his deep concern for their spiritual welfare. The First Church in Brattleboro has lost a main pillar. He was called upon from all sides, and could not resist the appeal of the larger movements of the denomination. Compelled for years to combat ill health, he worked often under will power.

Last winter he gave up needed rest in Florida to engage in the effort to raise the budget and save from disaster the missionary causes which were especially close to his heart; and it is not unlikely that this strenuous campaigning hastened the end. The Seattle Convention was his last meeting with the colleagues in service who, with multitudes of others, will hold his memory in affectionate remembrance. No other name among us is more widely known. Of him it may well be said that having served his day and generation, by the will of God, he fell on sleep. The end could not find him unprepared. His faith in the Master he loved and served was supreme. But in his going the denomination and the Christian communion at large has suffered a heavy loss.

A NOTABLE RECORD

The story told on another page of Ten Years of the World Wide Guild will give our readers some idea of a remarkable record and achievement. In that time the World Wide Guild has become an important institution of the denomination. It affords the girls an opportunity and outlet. It is one of the happiest mediums of cultural and character development that could be devised. Certainly our girls at present have an advantage and are getting closely linked into the church and denominational life. We are glad that we are soon to have a similar medium for the boys, through the organization of Royal Ambassadors as announced by the Department of Education in our September issue. Remember, as you read the review by Miss Noble, that she could not say what we can, that while all the credit she gives to others is due them, yet the movement owes more than can be told to the fact that from its origin it has had the wise guidance and inspiring personality of the secretary who is familiarly and affectionately known to the Guilders as "Alma Mater." She has literally devoted this ten years of her life to this work, whose outreach and inreach she so keenly realizes. It is of inestimable importance to have a leader of such gracious and wholesome womanly qualities brought into intimate contact with the growing girlhood of the denomination. MISSIONS is deeply interested in the World Wide Guild, and glad to have this chance to say what it thinks of the efficient and successful directing force at its head.

A WORK FOR THE BOYS

We have long wondered when the denomination would wake up to the necessity of doing something for the boys in our Sunday schools and churches analogous to the work of the World Wide Guild for the girls. In our September issue the Department of Missionary Education announced a boys' movement to be known as "The Order of Royal Ambassadors." The name will doubtless get shortened to Royal Ambassadors, and it is sincerely to be hoped that our pastors and churches will see the pressing importance of entering whole-heartedly into the movement. We have the Boy Scouts in many places, but that does not cover the same ground, and for that matter can be incorporated, as can many points in the admirable character-building program of the Boys' Department of the Y. M. C. A. The great point is that our live Department of Missionary Education has made a beginning, and will unquestionably put its energy and live leadership into the work. The Baptist boys have been neglected. Doubtless it is more difficult

to get the boys interested in forms of religious development, but it can be done if the movement is of the virile character that appeals to the man in the boy. A good hour has struck for us, and we commend Secretary Hill's announcement to all for careful reading and consideration. Here is a call to the young laymen in our churches who say nothing is given them to do. It requires men's leadership to enlist the real boys, and they are the ones we want.

THE SLAVIC PEOPLES

During this period in which the Slavic Races in America form one of the mission study courses, it is interesting to note the work which is being done among these peoples by our Home Mission Societies, whose foreign-speaking work includes 20 other racial groups besides the Slavs. State Conventions and City Mission Societies are also putting a considerable proportion of their funds into this unselfish work for New Americans, among whom are Russians, Czechoslovaks and Poles. The Woman's Home Mission Society has 33 workers in Christian Centers and other forms of service among cosmopolitan groups in which members of the Slavic races are numbered, and 12 workers in communities where the Slavs predominate. The Home Mission Society has under appointment 10 Russian, 16 Czechoslovakian, and 15 Polish missionary pastors, besides 3 workers in cosmopolitan Christian Centers, and 4 teachers in the Slavic departments of the International Seminary at East Orange, N. J. This work is difficult and calls for the sacrificial spirit. It has its rich rewards and compensations, as those who study the subject will learn. It is also the true method of Americanization, which is only skin deep unless it reaches the heart with the saving gospel of the Living Christ.

THE MENACE OF RACE PREJUDICE

The annual report of the Foreign Mission Society contains the following statement, which is worthy of thoughtful reading and consideration:

Thoughtful students of world conditions do not hesitate to say that perhaps the most ominous sign on the world horizon is the apparent growth of race prejudice. That there is a more acute racial antagonism is not to be denied. At the same time, such increased conflict has been well-nigh unavoidable. Science and invention are rapidly making the world a single community or neighborhood. Rapid transit is bringing almost every part of the globe within easy reach of every other part. While there are some sections which are not conscious of the world's movements in general, there are no longer any ends of the earth. Tokyo, Yokohama, Peking, Shanghai, Hongkong, Calcutta, Madras, and Bombay are as truly on the highways of the world's thought-life as are Washington and the capitals of Europe. The world-wide circulation of literature, the rapid development of newspapers in every country, the telegraph and the radio, are enabling the leaders of thought in any one nation to "listen in" on almost every other nation. In a real sense the world today is rapidly becoming one neighborhood, and since races and nations which were widely separated a few decades ago are now living in the same intellectual, commercial, and political community, conflict is almost inevitable, except as they are able to enjoy a higher spiritual life. At this moment the outlook seems dark

indeed to those who leave the spiritual elements out of the account. Christian missionaries, however, refuse to believe that racial prejudice cannot be overcome, for they go as messengers of Him who broke down the wall of partition between Jew and Greek, barbarian and Scythian, bondmen and freemen. In the political and racial conflicts of this age possibly no one is able to render a nobler service than that which is being rendered by Christian missionaries. These messengers of the Cross are ambassadors of good-will to men of all races and deserve the heartiest support which can be accorded them.

NOTE AND COMMENT

¶ In view of the work that lies before us as a denomination this year, it is a good time to adopt as a slogan the catchy phrase, "Hats off to the past! Coats off to the future!"

¶ A striking tribute to character is seen in the comments made by high officials in Japan on the late American Ambassador, Edgar A. Bancroft, who died very suddenly in Tokio on July 29. Although he had been in Japan a very short time, he had impressed the Japanese greatly. Premier Kato said the news was a staggering blow. "Since he assumed his duties here he has endeared himself to all of us and has shown himself a true friend of the Japanese people. America has lost a great servant and this country a friend." Foreign Minister Shidehare said: "He had already made a place distinctly his own in the history of American-Japanese relations. We mourn him sincerely as a friend and as a devoted, distinguished servant in our common cause of pacific understanding." Mr. Bancroft exemplified the high type of Christian citizen that ought always to represent us abroad, and that is especially valuable at the present time in the Far East.

¶ A novel effort to aid in reestablishing the family altar is announced from Chicago. The Auburn Park Federated Church conducts family worship at 7.30 each morning, a fifteen minute devotional service, and families "tune in" in all parts of the country. Many testimonies have come as to the response. The projectors believe that in rural places especially this morning watch is reviving an interest in religion. It certainly aims at the right place for a genuine and much needed revival.

¶ Our friend and correspondent, Josef Novotny of Prague, has given a timely account of the latest move made by Romish hierarchs in Czechoslovakia, and the reaction on the part of the people. It looks as though the papal authorities were intent on making it as difficult as possible to maintain peace and to carry out the guarantees of religious liberty contained in the constitutions of the new states established by the Peace of Versailles. There are also plain indications that the Roman Church has overstepped the limits and made another large secession likely. President Masaryk is not a leader to be frightened, any more than John Hus is a national figure to be derided without a popular revolt.

¶ The American Council of the World Alliance for International Friendship through the Churches will hold its tenth annual meeting in Detroit, November 10-12. The speakers include many prominent names and the main theme will be Peace and Security, national and international, with spe-

cial regard to the place which the churches should hold in helping to solve the problems involved. Reports from the Peace Conference in Stockholm and Geneva will be brought by Drs. Cadman, Merrill and Boynton and Bishop Brent. Full information will be gladly furnished by General Secretary H. A. Atkinson, 70 Fifth Avenue, New York.

¶ The Presbyterian General Assembly at its last meeting took official action recommending that each church include in its annual budget subscriptions for at least a sufficient number of copies of the *Presbyterian Magazine* to supply each official of the church and Sunday school. Baptists might well do likewise. Indeed, why should not our churches go further and include in their budgets subscriptions to *MISSIONS* for every family?

¶ An Episcopal missionary quotes the following from a letter which he received from a Chinese student now taking graduate work in the United States: "I like America quite well, but some places I do not like. For instance, in New York, we hear a great deal about robbery, murder and divorce. America, as well as China, is far from being a Christian country. Let us pray for the Kingdom to come."

¶ From St. Paul, Minn., comes the report of a little Czechoslovak girl from a Roman Catholic family who has just had a perfect record of attendance for three years in a Congregational Sunday school. How many pupils in our Baptist Sunday schools can show a similar record?

¶ The subject of immigration has caused some lively discussions at the Williamstown Institute of Politics. The Italian representative, Count Antonio Cippico, a Fascist Senator, set the ball rolling by a radical address in which he asserted that Italy hoped for a peaceful solution of its problem of overpopulation, but that "iron necessity" knew no law or limitations, and it was incumbent on other nations to supply Italy with colonies or arrange to let Italian emigrants live and work in foreign lands as Italian groups without forfeiting their Italian citizenship or cutting off their political ties, or else face a grave crisis. Prof. East of Harvard took up the Count's statements in an interview, and in the Round Table discussions the two sides—the open door of unrestricted immigration and the necessary limitation as an unquestioned right of a nation—were presented in a lively manner. The truth as to the character and desirability of Italian immigration lies somewhere between the Harvard Professor and the Mussolini follower. The facts presented by the former to show the deterioration of our general average through the flood of below-average peoples are worthy of consideration.

¶ An enlightening series of articles on China has been appearing in the *New York Times*, written by Thomas F. Millard, who shows that he has a thorough knowledge of underlying conditions and Chinese history. In one article he shows how the matter of mixed courts has long been an irritation and is now one of the burning issues. The Chinese wish to abolish them and run all the courts themselves; the foreigners, in whose concessions these courts have been set up, are afraid to trust Chinese justice and the consequent domination. If extraterritoriality goes these courts will go also, and make the road to peace much smoother; but grave issues are involved, and many interests claim fair consideration. Meanwhile, popular opinion, nationalistic propaganda, labor troubles, and bandit and military outbreaks make the immediate future singularly problematical.

For the Stimulation of the Spiritual Life

A MORNING PRAYER

O blessed Saviour, draw us; draw us by the cords of Thy love; draw us by the sense of Thy goodness; draw us by the unspotted purity and beauty of Thy example; draw us by the merit of Thy precious death and by the power of Thy Holy Spirit; draw us, good Lord, and we shall run after Thee; for Thy Name's sake. Amen.

Isaac Barrow, A. D., 1630.

Father, in Thy mysterious Presence kneeling
Fain would our souls feel all Thy kindling love;
For we are weak, and need some deep revealing
Of trust, and strength, and calmness from above.

Samuel Johnson, 1846.



"A WAY INTO THE SECRETS OF THE INNER LIFE"

(From A Way to Peace, Health and Power)

Each morning let us think of God and speak to Him in low clear tones:

Every day and every hour,
Father, I breathe in Thy life-giving power:

Power to love,
Power to be pure,
Power to be well,
Power to endure.

We have walked the road of daily routine so long alone, that we need to repeat these words until we begin to sense some connection between ourselves and our heavenly Father. The repetition of this act of faith will slowly but surely change our dull mind into the receptive spirit of a little child without which we may not enter into the kingdom of heaven. When the open heart of a little child becomes ours, we shall be ready to receive the teaching of God.

Our human spirit clothed with a material body, in the midst of a material world, needs continually to draw upon the limitless power of God, the Father of our spirit, that it may live in triumph. Therefore, each day, we need to lift the heart consciously to Him in a definite act of devotion, until it grows to be an irresistible habit.



SAYINGS OF JESUS

If any man will be my disciple, let him deny himself, take up his cross, and follow me.

He that does not take up his cross and follow me is not worthy of me.

Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give

him shall become a well of water springing up unto eternal life.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Judge not, that ye be not judged.

Be not therefore anxious for the morrow, for the morrow shall be anxious for itself.

Out of the abundance of the heart the mouth speaketh.

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

What shall it profit a man if he gain the whole world and lose his own soul?



"WHAT THINK YE OF CHRIST?"

(Selection from Never Man So Spake, page 123)

Having thus studied the Gospel records, we come again to the question, "What think ye of Christ?" What shall we say of His own witness? We have searched the Scriptures which tell His life story. We have heard strange words from His lips, and witnessed "mighty works" performed, according to His own word, by His Father through Him. With those who gathered about Him in Galilee and Judea we can ask, "Whence hath this man these things?" We have been walking in high places and with the Son of the Highest. We have felt the touch of a Personality such as the world never saw save in this solitary instance—a Personality that has exerted an unparalleled influence through more than nineteen centuries, and that is more vivid, inspiring and vitalizing in our time than ever before. "It is when Jesus speaks of Himself that we catch a note original in the music of the world," says Professor Robertson, and we have been listening to that note. "In the earthly life of Jesus we have seen the human life of God." We have discovered that while the Gospels give different shadings, they all picture the same imperial Person, the Son of Man and Son of God, superlatively human and superlatively divine, who brings to us in His words, works and life a revelation and certainty of God as a Father who is love, who cares for all His children, in whom we can find joy, peace and rest—to Whom His Son is the Way.

We have been with Jesus and have learned from Him of God the Father and of Himself the Son.

For Him God is real, living and personal, and He has made the Father real, living and personal to us, with a heart of infinite love. This cannot fail to have an influence upon our life and thinking. A great thing will it be for us and for others if we shall catch from this contact something of the Teacher's faith and spirit and filial attitude; if a new enthusiasm shall possess us; and if we shall find it true that our study has brought us so close to Him that we have received a new experience of the living Christ in our hearts.

"One touch upon His garment's fringe
Still heals the hurt of bitter years;
Before Him yet the demons cringe,
He gives the wine of joy for tears."



FIRST BAPTIST ASSEMBLY TO INCLUDE A W. W. G. HOUSE PARTY

Ten Years of the World Wide Guild

BY ALMA J. NOBLE



HE World Wide Guild! How the memories come crowding in as we recall these early years of Guild history! It will be remembered that the Guild idea originated in the inspired minds of three great leaders in our denomination, Mrs. W. A. Montgomery, Mrs. H. W. Peabody, and Mrs. Andrew MacLeish. After it was decided to have this new missionary organization for the girls and young women, by mutual agreement the task of preparing the necessary literature for the start was given to and accepted by Mrs. MacLeish who mothered the young child tenderly for many years and who deserved the title that naturally fell to her, "Mother MacLeish." The nurse who, in the person of the Executive Secretary, was charged with the responsibility of caring for the physical, mental, and spiritual life of this growing child is still happily guarding her precious life. She has had two assistants, one of whom, Miss Helen Crissman, worked joyously for seven years and then fell a prey to Cupid's darts and married Rev. Calvin Thompson of Barberville, Ky.; the other, Miss Helen Hobart, was our associate for two years. Both of these are held in loving remembrance by Guild Girls everywhere, "our two Helens."

Children of yesterday,
Heirs of to-morrow,
What are you weaving,
Labor and sorrow?
Look to your looms again;
Faster and faster,
Fly the great shuttles
Prepared by the Master.
Life's in the loom:
Room for it—room.

The little child of yesterday, the Worth While Girl of our great Baptist family has been behind the loom for ten happy years and today, as she celebrates her tenth birthday, she can see some of the rare beauty of the fabric she has been weaving through patience and industry and prayer.

In 1916 Miss Mary Vassar wrote the beautiful "Song of the World Wide Guild" which follows:

Tune: Fling Out the Banner!

Go forward, daughters of the King,
Our God Himself shall be our Guide;
Our souls are all astir with spring,
The world is opening to us wide.

We go to share with those who lack,
To leave no work of love undone,
That sisters, from life's joy kept back,
May see its beauty, feel its sun.

By faith and work, by toil and care,
By deep desire and spoken word,
We go to meet our Saviour's prayer,
To bring the Kingdom of the Lord.

World wide our vision and our love,
In Thy great service glad and free,
Our aim, all other aims above,
Dear Lord, to be worth while to Thee!

Then, forward, daughters of the King,
Since He Himself shall be our Guide;
Our hearts are singing with the spring,
The world stands open to us wide!

Although the Guild was started by the Woman's Foreign Society it became evident within a short time that if it were to be what its name implied—World Wide in character and aim—it must have some affiliations with the Woman's Home Mission Society, so in January, 1916, it came under the direction of both Woman's Societies and then the World Wide Guild Commission came into being, including three members and the Administrative Secretary from each Board. This relationship obtained until January, 1920, when, at the request of the two Woman's Societies, the Guild and its little sister, the Children's World Crusade, were transferred to the Department of Missionary Education of the Board of Education, where they have found in Secretary W. A. Hill a real father, far-seeing and generous in all his plans. Thus the first ten years of her life have been happy and

enthusiastic, as is always true when a child grows and develops normally and healthily.

There are at present over 4,300 Chapters with a membership of about 46,000. Within the past five years the constituency of the Guild has spread into many lands, and among people of many tongues in our own country. In this issue of *MISSIONS* pictures will be seen of Guild groups in Cuba, Porto Rico, Philippine Islands, Japan, China, Burma, Assam, India, and Czechoslovakia. There are Chapters also in France and Australia and 64 in the Maritime Provinces. Letters of interest from some of these foreign groups also appear in this issue. In the United States there are Chapters among the Indians, Negroes, Orientals, and among almost every European nationality represented here, besides our American girls.

GUILD SECRETARIES

As soon as possible volunteer secretaries were appointed for the Guild in each Association, State, and District. Not one of the original State or District Secretaries is still serving. A few, however, have seven years of service to their credit. The letters "W. W. G." lend themselves to endless adaptation, and one of the first and most lasting slogans was given by Mrs. Lester, in Chicago, December, 1915, at the first Guild Banquet ever held. At that time Mrs. Lester was President of the Woman's Home Mission Society, and in her address said that the letters "W. W. G." stood for Woman's Work Guaranteed. The girls of today render it thus:

Agitated, animated,
Rah, rah, rah!
We are being educated
To take the place of ma.

It was a prophetic slogan, for not only is the Guild training an intelligent constituency for the future of Woman's work but leaders as well. Three of the original state secretaries are now foreign missionaries—Miss Evelyn Camp of Minnesota, now in Osaka, Japan; Miss Genevra Brunner of California, now in Nellore, India; and Miss Bessie Traber of New York, now in Iloilo, Philippine Islands. Miss Alice Brimson of Illinois is Christian Americanization Secretary, Miss Elsie Kappen of Wisconsin is Field Worker for the Board of Cooperation, Mrs. James Pratt of New York a member of the Foreign Board, and Mrs. T. Raymond St. John, also of New York, a member of the Home Board. Mrs. Leslie Swain of Rhode Island is State President of the Woman's Board, and also writes programs and plays for the Guild.

GUILD PROGRAMS

Of the making of attractive programs there surely is no end. It has been interesting to look over the assort-



PROBHAT KUMARI FUKAN, WHO TRANSLATES OUR GUILD LITERATURE INTO ASSAMESE

ment offered for the mental stimulus of this child. The very first year Helen Crissman prepared "A Trip Around the World," introducing the tourist to some of our Home and Foreign Mission Stations. It was printed and bore on the cover our star and white rose. The next year Miss Frances Burr and Miss Noble tried their hand at a little more elaborate effort, based on two study books, *World Missions and World Peace* and *Old Spain in New America*. That was the program for 1916-1917. From that time to the present they have all been prepared by our greatly beloved Margaret Applegarth, as follows: "Maid of all Work," "First Aid to the Injured," "Obstacle Races," "The Tie that Binds," and last of all "Dream Makers." "Sisters by the Day" was based on "The Path of Labor." The lovely thing about them is that every day in every way they grow better and better, and how Guild girls do love her!

We are developing new program makers for our Junior Guild Chapters, and these all are Guild State Secretaries in actual service: Mrs. Jeannette Martin Stafford; Mrs.



MEMBERS OF THE JUNIOR AND SENIOR GUILDS AT NOWGONG, ASSAM

Percy Allan Beck, and Miss Sally Coy. Mrs. Leslie Swain collaborated with Miss Coy in this year's program. They all make them so fascinating and varied that it is little wonder this Guild girl loves to study Missions.

GUILD CONTESTS

For eight years the Reading Contest has been a growing feature of Guild activity. Recognition is given to Chapters in which every member individually reads five books during the year; one Inspirational, two Home and two Foreign. The award is a beautiful Artotype 13 x 17 inches, and the past year 165 Chapters have qualified, two of them for eight consecutive years. The pictures given are, for the first year Hoffman's "Head of Christ," and for the other years in sequence, "The Good Shepherd," "Sistine Madonna," "Madonna of the Chair," "Light of the World," "Ruth," "The Ninety and Nine," and "Inspiration." What do they do with them? Some Chapters keep them in their own Guild Room, some give them to the various departments of the church school, others give them to the Ladies' Aid, and some send them to a favorite missionary. Often there is an unveiling service on Sunday evening. Does the novelty wear off? Judging from reports telling of eight, ten, twelve books



FIRST GUILD HOUSE PARTY, ROCHESTER, N. Y., AUGUST, 1917

WORLD WIDE GUILD REPORT ON SURVEY STUDY



*She is absorbed in
her Survey
Where You?*

Chapter _____ of the _____ Church
(City) _____ (State) _____

has used the Survey in

- | | |
|-------------------------------|--------------------------|
| a. Program Meeting | <input type="checkbox"/> |
| b. Mission Study Class | <input type="checkbox"/> |
| c. Group Reading | <input type="checkbox"/> |
| d. Number of Members in Class | <input type="checkbox"/> |

Indicate by X which method you used and report by May 15th to, MISS ALMA J. NOBLE,
218 Lancaster Avenue, Buffalo, N. Y.

having been read instead of the prescribed five, it would appear that good missionary stories make as strong an appeal as secular fiction.

In 1921, when we were all thrilled over that first Survey, Guild girls had Mission Study Classes on the Survey as one educational activity, and the attractive report card illustrated above was used.

Another contest which has developed in the past six years is the Theme Contest. At first it was called an Essay Contest, then a Résumé of a Study Book, and for the last three years it is a Theme, prepared on the subject of one of the current year's study books—one year a home mission topic and the next, a foreign. For example, last year the topic was, "The New Girl of China." This year it is, "What the Slav has contributed to America." There is an award for Senior and Junior Chapters, and the lucky winner is sent to the Assembly or Summer School of Missions nearest her home town as a guest of the Department of Missionary Education. Mrs. Orrin Judd and Mrs. Howard Estey have been the National Judges for four years and report Themes of unusual merit this past year. The Junior award went to Hazel Smith, Oaklyn, N. J., and she attended the Chambersburg Conference; the Senior, to Gladys Chappell, Topeka, Kans., and she went to the Ottawa Baptist Assembly.

Intelligence Tests have been prepared on the Study Books and the Organizational Work of the Guild, answers to be indicated by True or False, Yes or No, or filling in of blank spaces. Missionary Dramatics have come to stay and some plays and pageants make a strong appeal. Several girls who have taken leading parts in a missionary play have been led into missionary service. The Guild Stereopticon Lecture has been revised and brought up to date and is available on application to the Literature Department. Many States have Point Standards of Goals and Aims, for which a candlestick, loving cup or other trophy is offered the Chapter with the highest record. For the past two years the Guild has cooperated with the Christian Life Program, especially in its Social Service and Expressional features.

GUILD GIVING

Systematic giving through the missionary budget of the local church has been the policy of the Guild from the start.

Study that you may know,
Know that you may love,
Love that you may give.

Who shall say that the above is not the secret of the generous giving of the World Wide Guild girls? There must be intelligent interest before generous and whole-hearted giving.

In addition to this, there have been three special campaigns for extra gifts. The first was for the Woman's Foreign Jubilee, when the Guild gave \$12,085 for a dormitory for high and normal students at Swatow, China; the second was the acceptance of a quota of \$50,000 for the three-year period of the Continuation Campaign and the actual giving of \$116,000 instead of the \$50,000 pledged; the third was the Red Letter Day Campaign of the past year, when for two days, February 6-7, the entire cost of carrying all of the educational and missionary work of our denomination was carried by the \$40,300 contributed by the World Wide Guild. The quota assumed was \$36,000 for the two days. The Poster was most challenging and much more beautiful in color. It was the work of a Wisconsin Guild girl, Miss Marcia Fadner, who also made the one of the previous year for the Board of Promotion, "He Finished His Task." That

A Strong Pull; A Quick Pull; A Pull All Together



THE ILLUSTRATION ON A GUILD PROGRAM

Red Letter Day gift was truly "A Lift of Love for the Whole World's Good" given by real loving daughters of the King.

This coming year our special gift to the denomination will be in the form of a birthday cake, made of silver and gold with just a pinch of copper, and will probably be valued at \$40,000. It will be large enough for all cooperating societies in the Northern Baptist Convention to have a liberal slice. Then in 1926-27 we shall make a special celebration of the Woman's Home Mission Golden Anniversary. One outstanding characteristic of this particular Worth While Girl is her loyalty to her relatives, from her mother down to all her brothers and sisters and cousins and other affiliated relations. She loves to share with them all. Where does she get her money? Haven't you heard that she's a "tither, a happy tither"? Not only does she tithe her income, but she recognizes the claims of stewardship in regard to her time, ability, and service.

"Just as I am, young and free
To be the best that I can be
For truth and righteousness and Thee,
Lord of my life, I come."

GUILD INDUSTRIES

It never would do to cultivate the mind to the detriment of the hand, and so an infinite variety of expressional activities are provided through White Cross channels, and groups of Guild girls, garbed as they were for Red Cross work, gather to roll bandages, make gauzes, surgical gowns, layettes, children's clothes, dress dolls, make scrap books and so on ad infinitum. These sup-

plies are sent to hospitals in the Orient and to day nurseries and Christian Centers here, the Overseas and Overland Divisions of the White Cross Work.

GUILD RECREATIONS

This attractive Guild girl is no prodigy, nor a precocious grind. She loves fun and knows how to have it. If you need proof just attend a Guild House Party or a week-end State Convention or an ordinary Guild Banquet.

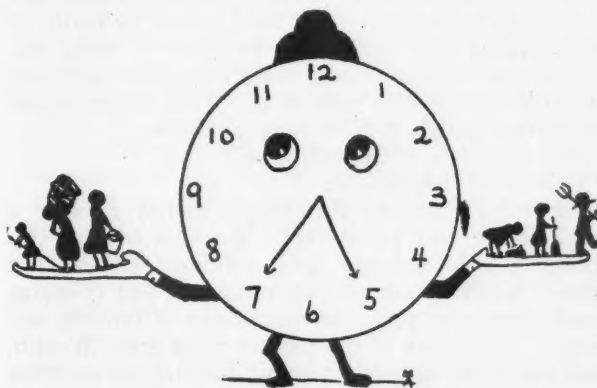
Dear old pals—jolly old pals,
Always together in all kinds of weather,
Dear old pals—jolly old pals,
Dear old Guild girl pals.

There is a comradeship when Guild Girls are together that is wholesome and sane, and how they do sing and cheer and yell!

One of the pictures shows the first Guild House Party which was held in the summer of 1917 at Seabreeze, N. Y., and its inspiring genius was Margaret Applegarth. Little did she dream what she was starting! Now, almost every State has its House Party, numbering from 50 to 350 girls, who gather for three or four days, or for an entire week. The mornings are given to Bible study, mission study classes, Forum discussion, and talks from missionaries. The afternoons are given entirely to sports of all kinds, and the evenings to inspirational features. There is usually a bonfire and plenty of songs, ending with the following sung to "Taps":

Day is done,
Gone the sun
From the lake, from the hill, from the sky,
All is well,
Safely rest,
God is nigh.

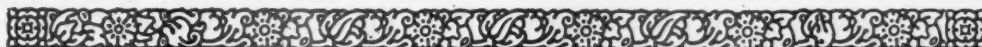
Such in brief are some of the achievements of this consecrated Christian girl. Of course she has grown up in an atmosphere of love and confidence. Her elders have



Sisters-by-the-Day

THE COVER OF ANOTHER PROGRAM

guided wisely and yet have given her a chance to carry out her own initiatives, and she seems to have been true to their trust in her.



CHRISTIAN STEWARDSHIP

The Word and the Fullness Thereof

BY MERTIE ELLEN JOHNKE



I STOOD on a broad green mountainside, and as I gazed about me, I saw two cities, one below me and the other near the summit. I was pondering there whether to descend or to climb, when suddenly I saw another traveler standing by my side.

"Good day, Stranger," I said.

"Not Stranger, but Friend," said he.

"Then, Friend, who art thou?"

"I am called the Guide."

"Perchance our ways lie together," I said, "Let us keep each other company. For I am an idle wanderer, and it matters little to me whether I go this way or that."

"Then let us go down," said he, "and I will show you the lower city before we climb higher."

So we walked beside each other down the path, and while I journeyed with him, I felt a joy in my heart, as of something good and holy. As we neared the city, I noticed that there were many people round about, and that the path was much wider than it was where we had started. So I asked him:

"Why is the road so broad here, while up on the mountain it is narrow? Have they not made a highway whereby one may go all the way up to the higher city?"

"It is because so many start to climb and have not the courage to keep on. The road cannot be made up to the higher city *save by the tramping of many feet*. But the travelers are few, and so the road grows narrower until at last there is no road at all. Then indeed would the climbers perish, if there were no Guide."

"And what city is this below us?"

"It is called 'Indifference'."

And truly, I noticed that people merely gave us a casual glance and passed on. We entered the city through a wide archway, and seemingly all was fair within. I saw about me rich mansions, but cowering around them were pitiful hovels, abodes of Poverty and Disease. From one of the palaces came great Wealth, proud and richly-dressed; upon his doorstep sat suffering Poor, but Wealth had nothing to give him—nay he called to his dogs and said unto them:

"Must I never pass my doorstep without stumbling over this wretch? Make him leave my house at once."

And the hounds set upon him and bit him, and he ran away; but when the dogs had gone back to their kennels, he returned and again took his place at the door of the palace.

"But why does he return?" I asked. "Will not the dogs chase him away as they did before?"

"The poor ye have always with you," answered the Guide sadly, "for they have no other place to go."

As we walked on through the city, I marked that there were several churches, but they were fallen into disrepair. Here and there were bricks missing and windows broken. I heard the crickets chirping in the tall dank weeds which had grown up in the churchyards.

"Why is this?" I cried. "Are there no worshippers here?"

"Tis but feeble worship," he replied, "for they give not of their money, nor of their time, nor of their talents unto the Lord. On the First Day of every week they pray unto Him, saying, 'Thy Kingdom come, Thy will be done, on earth as it is in Heaven'; but their prayer can never be answered, for they do nothing to make it so. They have fallen into spiritual decay."

Then I saw before me a great temple with high spires and magnificent carvings, with marble pillars and arched doorways.

"Surely," I insisted hopefully, "this is the House of God."

"Nay," he said, "it is the Temple of Commerce, and God is not there."

As I looked at the building, I perceived that the doors opened, and from them rushed a throng of men, hurrying some of them to this place and some to that. Their faces were hard and set, and I saw that they were frowning in perplexity and impatience. They looked neither to the right nor to the left of them; they did not seem to see one another, nor, indeed, did they see anything around them. Some of them trampled beautiful flowers under their feet as carelessly as if the delicate blossoms had been weeds. Some sped away in luxurious carriages, intent upon their own business and pleasure, forgetting that all they had belonged to the Lord.

"Ah, they know not the beauty of Life," said the Guide in sorrow, "nor do they know the real joy of living. They have no time to look about them, to pause and find God in the quiet places of their hearts."

"Oh, let us away!" I cried in despair. "Let us leave this accursed place and climb to the higher city."

So we left the City of Indifference and set out upon our journey. At length the way grew so steep and so rocky that I should have turned back had the Guide not given me strength. I looked back whence we came and I saw below me the sordid city of selfishness and greed; I looked upward to the heights, and I saw before me the shining towers of the City of Christian Faith.

"Ah, but it is beautiful!" I whispered softly in wonder.

"Even so," said the Guide, "for it is divine."

Then I perceived by the roadside a house, and over the doorway was written: "Come unto me, ye weary,

and I will give you rest." Even as I looked, a man came out of the house and invited us to tarry. He washed our tired dusty feet, he clothed us in clean garments, and spread before us a table that we might eat and drink. So we rested there, and after we had thanked him we made our way into the city. A goodly place it was with green trees, and cooling fountains. Through the center of it coursed a great river, which watered the countryside and made it fair to look upon. Children were playing merrily along its banks, but now and then one of them would leave his play and look thoughtfully into the deep blue of the stream. Yonder were some workmen dredging the marshy places to make the river stronger and more beautiful still.

"It is the River of Life," said the Guide. "Here it is clear and lovely, for here people live lives that are strong and brave; but it must also pass through the City of Indifference, and there it becomes muddy and sluggish."

As we walked through the city, I saw people everywhere helping one another. They sang as they worked and played together, and the songs which fell from their lips were united and wafted to Heaven in one perfect harmony. I also saw men come from the Temple of Commerce, and their faces were fair and smiling.

"It is because they take God with them—all the way," said the Guide.

There were many temples in this city, as in the other, but they had about them an air of stillness, of quiet worship. Those who entered first bowed their heads with reverence in prayer; those who were leaving the

holy sanctuaries looked as if they had communed with the Most High. As they went about their business, they carried into it an attitude of Peace and Prayer.

"Thou hast truly spoken," I said to the Guide. "This city is divine. But wilt thou not tell me the secret of it all?"

"It is but a Word that maketh it so."

"Surely one Word cannot bring all this happiness?"

"Verily," he spake unto me, "for it bringeth great reward. It bringeth the joy of service for others; it bringeth the fellowship of working with others; it bringeth the joy of sacrifice for the common good; it bringeth the joy of giving to the Lord's storehouse, that it may never be empty; it bringeth the joy of building a fine and noble character. But greatest among these is this, that it bringeth Life Eternal into the hearts of men."

"Oh, Guide," I pleaded. "Show me the way. Tell me the Word that I may go to the people of the City of Indifference, and live among them and give to them this wonderful thing thou hast shown unto me."

Then as I looked at him, a radiance spread round about his figure and lighted up the whole city, and I stood bathed in its glow.

"Ah, Child," said he, "thou hast seen the fullness thereof and thou knowest not the Word? It is STEWARDSHIP."

"And thou art?"

"The Christ."

NOTE.—This is one of the prize-winning essays in the recent Young People's Contest, conducted by the Department of Stewardship.

The Every Member Plan

THE WAY TO ACHIEVEMENT IN THE LIFE OF THE LOCAL CHURCH

BY E. C. KUNKLE



At the very outset, let me inform the reader that the "Every Member Plan" as dealt with in this discussion is not synonymous with the "Every Member Canvass" for the financial objectives of the church. The former is a program of spiritual processes for bringing every member of the church into full participation, as far as possible, in the united work and life of the church. The latter, as practised for the most part, is a money getting effort. The "Every Member Plan" is an all year round ministry for building the members of the church into the collective life of the church and thereby developing them into vital and symmetrical Christian workers.

Widespread experience in the task of building the church has made it plain that the primary need in the churches is not money, but members who understand what it means to be genuinely Christian, who understand the responsibilities of church membership in the light of the essential character and mission of the church, and who are committed to its united life and service. Many churches have ample financial resources for "carrying on," but are wanting in the resources of vitalized and faithful church members. To help churches develop the latter is the primary purpose of the "Every Member Plan."

Full participation in the united life and work of the church involves a four-fold activity: (1) Regular attendance at the meetings for public worship; (2) Definite witnessing for Christ to those not yet openly allied with Him and the church; (3) Regular activity in some form of Christian service in the life of the church and of the community; (4) Regular giving for the financial objectives of the church. Everyone of these elements is essential, both to the individual member and to the collective membership of the church, for a vital, efficient and achieving life. This four-fold life is the objective of the "Every Member Plan."

The application of the "Every Member Plan" by a local church necessarily involves a period of preliminary preparation and training. Five full weeks, including six Sundays, are necessary for a thorough introduction and demonstration of the "Plan." To make the initial attempt in less time is to court failure.

First of all, there should be made a thorough survey of the measure of participation by every member in the four-fold life and activity of the church. This survey should be presented in summarized form to the entire church somewhat as follows: (1) The members who worship regularly; (2) The members who are bearing a definite witness for Christ; (3) The members who are

(Continued on page 546)

Missions in Pictures

A COLLECTION OF PHOTOGRAPHS ILLUSTRATING VARIOUS PHASES OF OUR
MISSIONARY ENTERPRISE AT HOME AND ABROAD



CONNECTICUT STATE WORLD WIDE GUILD RALLY



MRS. MERHAUTO
WIDE GUILD

The World Wide
Guild Around
the World



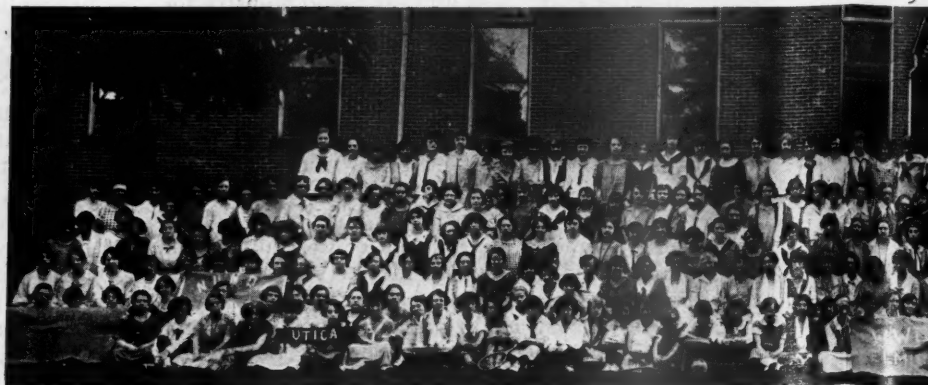
WORLD WIDE GUILD, CROW AGENCY, MONTANA



TEACHERS OF THE SCOTT MEMORIAL SCHOOL, SWATOW, WITH
OFFICERS OF ITS WORLD WIDE GUILD



JAPANESE TEA, WORLD WIDE GUILD,
WINCHESTER, MASS.



WORLD WIDE GUILD HOUSE PARTY, KE



MRS. MERHAUTOVA WITH THE NEWLY-ORGANIZED WORLD WIDE GUILD AT ROUDNICE, CZECHOSLOVAKIA

World Wide
Guild Around
the World



ATOW, WITH
D



TAKA MIZUNO, WORLD WIDE GUILD
PRESIDENT AT TOKYO TABERNACLE



PUEBLA, MEXICO, WORLD WIDE GUILD



WORLD WIDE GUILD CHAPTER AT TOKYO TABERNACLE



HOUSE PARTY, KEUKA COLLEGE, 1923



SYRIAN WORLD WIDE GUILD ON LAKE
WINNEPESAUKEE

(Continued from page 543)

serving regularly; (4) The number of regular givers on record—(a) for current expense—(b) for missions. This survey will indicate, on a basis of fact, the spiritual condition of the church and the relative usefulness of the members for Christ and the church.

The survey will disclose the fact that less than 50% of the members are participating regularly in the worship life of the church; that less than 5% are engaged in personal evangelism; that less than 20% are engaged in definite forms of service; and that from 40 to 70% are contributing to the current expense and missionary-benevolence funds of the church. There is, therefore, a large section of the membership that is not participating fully in the united work of the church. Not only is the church below a reasonable standard of efficiency but the non-participating members are failing to realize the largest possible measure of spirituality and blessing.

The next step for the introduction of the "Every Member Plan" is a definite program of information and inspiration to be presented by the pastor and official workers in connection with the meetings of the church for worship on Sundays and in connection with the mid-week meetings for prayer and conference.

Supplementing the efforts in connection with the church meetings, there should go forward from the beginning two visitation projects, each one aimed to carry, by teams of two visitors each, to every family of the church and congregation, full information concerning the "Every Member Plan." The first visitation should be made by the women of the church, the second one by the men of the church. Each one should be carried through promptly; the one by the women by the end of the first two weeks and the one by the men by the end of the next two weeks. If these two visitations are carried through thoroughly, there will result a definite increase in the attendance of the members at the meetings for worship and also a rising tide of interest and spiritual life because of the larger and better understanding imparted by the visitors.

Another project to be carried through during the period of introduction and demonstration of the plan is the making of the "Current Expense Budget" and the "Missionary-Benevolence Budget," and their presentation to the entire membership of the church and congregation. The "Current Expense Budget" should be based on the united program of the church activities for the ensuing year. The vital thing in connection with the budget is not the amount of the budget but the program. To present a budget of a given number of dollars, apart from the program to be financed, is to offer to the people a cold, uninteresting, and perhaps, repellent thing. A program of activities of spiritual ministry, continuing over 365 days, touching with helpfulness and blessing a given number of homes and personalities, men, women, youth and children—such a program of service, properly interpreted to the members of the church, is a thing of life, a stream of wholesome influence, a great output of effort in leadership, teaching and loving care. Thus viewed, a budget glows with light and life, and challenges the sympathy of the entire church.

A further possible project is that of dividing the church membership and congregation into groups of 25 to 30, with leaders under the supervision of the pastor, to assist him in caring for the members of the groups in relation

to their participation in the united work of the church. The training needed cannot be done adequately during the period of introduction of the "Plan"; it necessarily should be continuous during the year, in monthly conferences for the review of the work, for the discussion of problems, and for the interpretation of the principles of spiritual leadership. The program of activities as indicated above, should issue in the project of enlistment—the effort to win every member to full participation in the four-fold life of the church, as far as each is spiritually prepared to go in definite enlistment. Obviously the ministry of preparation for full enlistment must go on continuously, as long as there are those who have not yet responded fully, according to their abilities, to the united work of the church.

How does the "Every Member Plan" work? What results have been achieved by the churches in which it has been applied? Wherever the "Plan" has been applied thoroughly and consistently during the period of a given year, after a period of careful and thorough introduction or preliminary preparation for the permanent application of the plan, the following results have invariably followed:

1. The survey of the membership in relation to the united work of the church has awakened the pastor and the official leaders from their complacency and contentment with the spiritual state of the church. Sometimes the survey produces a state of depression through a disillusionment of those who thought that the church was in a healthy condition. The survey serves as a diagnosis of the spiritual life of the church.

2. The disclosures of the survey invariably lead to a better understanding of the true standards of church life and membership as reflected in the New Testament. The recognition of these standards challenges the leaders of the church to a more intelligent and serious acceptance of their responsibilities. The "Every Member Plan" points the way out, inspiring the workers with faith and purpose.

3. The two visitations during the introduction of the plan usually bring members who have fallen away from the fellowship of the church back into its life and ministry. Sometimes these visitations develop into revival movements in the membership. The attendance at the meetings for worship is increased and new courage and faith are awakened in the hearts of the workers.

4. A definite program of spiritual ministry through group action, under the leadership of deacons and deaconesses, is formulated and developed. This results in organizing a group of trained lay leaders who re-enforce the efforts of the pastor and greatly increase his efficiency. This phase of the "Every Member Plan" has turned threatened defeat to splendid achievements.

5. More members have been given definite tasks in the life of the church. Idle members have been turned into working members, with supervision and skillful direction by trained leaders.

6. The finances of the church have been greatly improved. More money for local expenses and for missions and benevolence has been raised, with far greater ease and with joyous satisfaction to all. While the "Every Member Plan" does not have the production of money as its primary aim, it must produce money because when a church is revived the members give gladly and generously to their Lord.

Why the Every Member Plan Sometimes Fails

BY J. C. KILLIAN

IT is a recognized fact that many churches need something to help them, for a big percentage of members do not attend. As a rule, the minority pay the expenses and do the major part of church work. The Every Member Plan, rightly conducted, is a cure for these weaknesses. It is a sad fact that some things that are fine, worthy, needed and natural to do, because they would solve many trying problems, are allowed to fail, without any reason. A worth while plan, when feebly tried, fails to work. Some then say, "Just as I expected, it is some new fangled idea and when our church tried it, we knew it would not work." You might just as well try to grow grass on the seashore as to expect success for the Every Member Plan without certain things being understood and done.

Here are seven basic reasons why churches fail in the Every Member Plan:

1. The church with no vision sees no need of advance. It cares only that there is enough money to pay the bills and that a few faithful souls come to church. The officers are heedless if members do not pay, or that some are giving below what they could and should give, both for their own sake and the needs of the church. The leaders in the church are willing to leave worth while things undone because they will not go after the money that rightfully should be given to the church. They are willing for a few to carry the load and are not aiming to train new recruits, which should be done for their own sake and the Kingdom. They are not concerned about their own members who have gone astray or do not come to church, and are unconcerned about the unsaved in the homes of their church or church school, and the community in which their church is located. In this kind of a church the Plan will fail.

2. A church that works without system or thoroughness, without a program or change from year to year, may be good in starting things but is sure never to finish what it begins. There are too many churches that allow a few to do it, and if these few do not want it, soon drop the idea. If there is no leader who will give time to help the people face the task before them, the church is sure to have failure. This Plan can never succeed unless it is thought, worked, and prayed through.

3. If the pastor is unwilling or incapable of leading, however good his people may be, the Plan is hurt at the start. Some people may have to be set aside, perhaps some so-called leaders. Where there is fear or unwillingness to do this when necessary, failure will result. The pastor is the keyman, not to do the work alone, but to show others, to guide and inspire them to do the task. Where he is unable or unwilling to do this, it means failure.

4. Some church officers oppose the plan because it may cost them or the church something, either in money, time or comfort; or, by bringing others in, it may lessen their influence or loosen their grip on the working life of the church. Sometimes such officers oppose any plan that is different from their way of doing. This spirit will produce failure.

5. Sometimes a church is held back because the mem-

bers will not support the efforts of the pastor and officers; they refuse to give extra time or service; they want to follow the lines that are easiest; they are willing to receive but do not want to give any effort. They hold back in making advance because it means their friends or the loved ones of their friends may be among those who need handling, and for fear of hurting their feelings they will allow the Plan to fail. They will deal lightly with the son of a deacon and harshly with one living in Hogan's Alley. Unless the membership is willing to play the game, fairly, frankly, and in the open, it means failure.

6. The Every Member Plan is sure to fail unless it is gone into for the Kingdom's sake, to plant the church of the Living God on the highest plans of usefulness. It is sure to fail if it is tried merely because it is new, or may help the church out of a hole; or if dependence is placed upon human strength and not upon the Divine, on prayer and a real effort. It cannot be done in a half-hearted or "kind of" try it way, and drag it along. This means failure.

7. It will fail unless some person or persons, led of God, have a vision and determine to bring their church to the highest degree of efficiency. Look into the very throne of God, back into the heart and life of the church, out into the world and see the task to be done. Until this is felt and done, even though an attempt is made, the Every Member Plan will be a failure. God grant that we may do the task in His way and win.

To lift the Every Member Plan from failure to success, look thoughtfully and prayerfully at these seven points, see the weaknesses of your church, and overcome them. Relying on His help, success is sure to follow.

On the Witness Stand

NO testimony has more value than that which comes as the result of personal experience.

Six witnesses are therefore presented who tell in a very brief way how they used the Every Member Plan and made it a success in their own church.

Five weeks of preparation given to the Plan. Had an outside specialist come and help put through the canvass. Workers were thoroughly trained. An over-subscribed budget first time in history.—*H. B. Ferrell, Frankfort, Ind.*

Every Member Fellowship calls and visitation made during fall and winter before canvass in spring. Created friendly feeling and more spiritual atmosphere.—*G. H. Young, Kalamazoo, Mich.*

We had several group meetings where needs of church were discussed and interest aroused.—*G. A. Pollard, La Grande, Ore.*

Group or district organizations were used—one reaching 100% inspired other groups or districts to equal the record.—*C. W. Kemper, Charleston, W. Va.*

We succeeded by sending out literature, preaching from pulpit, and then by personal interview by a specially appointed committee.—*A. D. Werden, Eaton Rapids, Mich.*

Worked plan as a whole, thoroughly. Six weeks of preparation—four-minute speakers, each presenting different phases of work and of the budget. Much more than budget subscribed.—*F. Carl Truex, Selma, Cal.*

Missionary Text-Books That Are Worth While

"LOOKING AHEAD WITH LATIN AMERICA"

This volume is what we should expect from Stanley High, who is known by his previous books, *China's Place in the Sun*, *The Revolt of Youth*, and *Europe Turns the Corner*, as one of the brightest and most keenly observant of the young men who are making their mark in missions. He is a leader among the students, and as a secretary of the Methodist Episcopal Foreign Mission Board occupies a place of influence. In the preface he states his two purposes: "To present an account of present-day Latin America which would emphasize the community of ideals that exists between the nations of the South and Canada and the United States to the North. A great many historical factors enter into account for the fact that to many North Americans the Republics of Latin America appear to be backward, unstable, and of doubtful trustworthiness. An accurate account of present-day Latin America is the only effective antidote for that particular poison. In the present volume, therefore, I have sought to present a picture of these great Republics in terms that North Americans can understand and appreciate. As a second purpose I have endeavored to indicate the fundamental place of Evangelical Christianity in the new and vital life that is stirring in Latin America." These purposes he has carried out effectively. His book is full of information, much of which will surprise and even bewilder the average reader, and particularly the American who thinks he knows a good deal about the next door continent south of us. Mr. High gives a rhetorical chapter to the Conquistadores of the New World, then, tells what today's Latin America really is, passing next to building a new Mexico, and then striking new ground of great importance in Youth and Latin America, the Senoras and Senoritas of the South, and the Indians. Results are gathered up, and the final chapter looks ahead. This is an enticing program, and the volume is enticing throughout.

The author deals fairly but plainly with the Roman Catholic Church and its fruits in the centuries during which it has had Latin America religiously in its grasp. He belongs to those who seek for the good in other faiths, but he believes in speaking the truth in love. In looking forward he says: "The Evangelical churches are not in Latin America to bring new symbols. They are there to give life to those symbols that are already there." These symbols, how-

ever, must take their secondary place. Every Evangelical missionary, every school and church is giving, not a new Cross and a new Christ, but the same Cross and the same Christ glorified with new meaning and enshrined in the hearts of Latin Americans. "It is necessary for us to know that in Latin America the Roman Catholic Church, with its myriad religious symbols, has often crowded out the Christ." He pictures graphically how this is done, until the center of worship often is not the Christ but some saint, and he might have said that the worship of Mary has practically in many places superseded that of Christ almost wholly. As a result religion is scoffed at by the cultivated, intellectual class, and the labor movement now developing is also anti-ecclesiastical. In many localities moral standards have been reduced almost to the vanishing point. The missionaries are confronted with this vast immorality and the responsibility of introducing a religion that changes men's lives fundamentally. There is no doubt of the work to be done. "It is important that we study to know the needs of Latin America," says the author in his last sentence; "it is much more important to know what we are going to do to meet them." We commend the book to all. (Missionary Education Movement, New York; 75c in cloth; 50c in paper.)

"PEASANT PIONEERS"

Rev. Kenneth D. Miller, who says he wrote this study book on the Slavic peoples with genuine joy and satisfaction, has worked among them for thirteen years, seen them abroad and here, and writes with sympathy and familiarity. His volume on the Czechoslovaks in America has been reviewed in these pages. Picturing their European backgrounds, he then shows us the Slav at work in America; his community life which is characteristic; how he commonly meets America, beginning at Ellis Island; sees him at worship in America; and depicts him in his relation to America's future. This last covers the new immigration policy, the task of the church and of individual church members, and the duty of a united Protestantism.

The chapter on the Slav at worship contains valuable suggestions as to how help may be given. These are words to be remembered: "Let every Protestant church begin its Americanization work at home and see to it that its own relationships to the 'foreigners' of its community and the relationships of its mem-

bers to them, are truly American and truly Christian, that is, dominated by the democratic principle, permeated with the spirit of brotherhood and controlled by the law of Christ, which is love." And let no one think this is easy. It is so difficult and so distasteful to many that few churches have made any real attempts even to know the "foreigners" within their parish.

Mr. Miller believes every well-wisher of the Slavs in America should welcome the restrictions placed upon large Slavic immigration, and we heartily agree with him. We have not treated the Slavic workers in such wise as to make it good either for them or us to have an inrush of them. Restricted immigration makes it possible for the Slavs who are here to learn America and for the Americans to appreciate the good qualities of the newcomers and give them proper welcome and place. We can see to it, for one thing, that Protestant immigrants from Slavic countries find a congenial church home. The essential thing is a spirit of brotherhood that shall banish the racial prejudices and bring into full recognition the value of the human personality. (Council of Women for Home Missions and Missionary Education Movement; \$1.00 in cloth; 60c in paper.)

"FROM OVER THE BORDER"

This study of the Mexicans in the United States is the work of Dr. Vernon M. McCombs, superintendent of the Latin American Mission of the Methodist Episcopal Church with headquarters in Los Angeles, formerly a missionary in South America. He has worked for fourteen years among the Mexicans who have come over the border and knows them well. He also believes in them and in their capacity to make excellent American citizens if they are rightly trained and brought into vital relations with a true Christianity. He pictures life above the border, with which our readers have been made familiar through our Mexican workers, devotes considerable space to backgrounds, and then points out methods of making contacts, gives details of the educational work, tells what Mexicans believe, and covers the religious work that is being done by the different denominations. There are many interesting incidents and practical suggestions. There is no question as to the importance of the study and of our knowing more about these people, who are pouring in by tens of thousands without restriction. (Council of Women for Home Missions and Missionary Education Movement; 75c in cloth; 50c in paper.)



"THE MONUMENTS AND THE OLD
TESTAMENT"

"Where can I find, in concise form, the latest reliable information furnished by the monuments, illustrating the Old Testament?" This volume by Prof. Ira M. Price, who holds the chair of Semitic Languages and Literatures in the University of Chicago, provides the adequate answer. Twenty-five years ago the first edition of Prof. Price's monumental work, in double sense, appeared, followed by seventeen others during the years since 1899, before the issue of this new, wholly rewritten edition. The rewriting was made necessary by the discoveries of the last quarter century. The author is one of the foremost scholars in his department, and this work will continue to be a standard. The publishers have given it most creditable form. We have no doubt that the author's hope will be realized, that "this new edition may not only follow in the path of its predecessors, but may far outstrip them in its usefulness as a handbook for the reading and study of the Old Testament, and thus contribute to a better understanding of the entire Bible."

The study is full of attraction to the Bible student, nor will the general reader find it uninteresting. The information is so striking and it is put so clearly that one is drawn on from discovery to discovery. One appreciates, too, the immense amount of patient investigation and study involved on the author's part—a life pursuit and passion, as one who knows Prof. Price well knows. Here we have *The Physical and Racial Background of the Old Testament*; *An Aeroplane View of Egypt*; *A Glance at Babylonia-Assyria*; *Decipherment of the Babylonian-Assyrian Inscriptions*; *Israel Settling in Canaan*; *Foreign Peoples and Israel's Monarchy*; *Light on the Beginnings of the Dual Kingdom*; *Assyria's Incursions into Israel*; *Tiglath-Pileser III and Anarchy in Israel*; *Sargon II and the Collapse of Israel*; *Sennacherib's Western Campaign and Hezekiah*; *The Last Century of Assyria and the Decline of Judah*; *Nebuchadnezzar II and the Hebrew Exiles*; *The Fall of Babylon and the Returning Exiles*; *Persia and the Jews in the West*; *Persia and the Jews in the East*; *The Aramaeans and the Samaritans*; *Hymns and Prayers*; *References*, *An-*

cient Dates, *Scripture Passages*, *General Index and Register*; besides maps and illustrations running into the hundreds. Nothing has been left undone to make the work complete and if further discoveries of value are made and Prof. Price is living, we may be sure they will find place in other revised editions. The book is so arranged that it yields readily to a plan of reading and study, covering a period of six or seven months. We can think of nothing more helpful to the right kind of teaching than for Sunday school teachers to follow this work as a course, in order to gain a background of inestimable value, and a knowledge that will make the teaching of Old Testament lessons fresh and interesting.

We have not space to give more than the outline of contents. The Near East has contributed indubitable proofs of the truth of the Hebrew Scriptures. We learn increasingly of the wonderful civilization developed in Egypt and Syria. We are still in the day of exploration. But what is here revealed is sufficiently amazing. The chapter on Hymns and Prayers gives only a few samples, but enough to show that human nature was the same in those far-off ages, and felt the need of divine aid. We congratulate Prof. Price and the Publication Society on this volume. In all its long list there is none worthier of place; it places a credit mark to Baptist scholarship. (\$2.50 net; 482 pp.)

"CHRISTIAN MISSIONS AND ORIENTAL
CIVILIZATIONS"

This *Study in Culture-Contact* by Maurice T. Price, Ph.D., is something new in missionary literature and is a work of the first importance. Every outgoing missionary should study it, and all missionaries would profit by its careful consideration. Dr. Price has investigated the reactions of non-Christian peoples to the presentation of the Gospel message by missionaries, and gives the viewpoint of individual and group behavior in the different lands in which foreign missionaries are working. Dr. Hubert E. Park says in his foreword: "The thing that is unique about this volume is its point of view. It regards the missionary enterprise as a natural phenomenon and, for the first time so far as I know, seeks to describe it disinterestedly in terms of a natural process." Dr. Price began the

study eight years ago when a student in the Department of Sociology at the University of Chicago, and has carried it on during a residence of several years in Shanghai, China, where as editor and educational adviser he had exceptional opportunity to observe the effects of Western civilization upon the East, especially in relation to missions. This volume is the first of a proposed series, and is occupied largely with the unfavorable reactions on the part of individuals and groups to the introduction of Christian missions. The observations of all degrees of prejudice cover about a century. The aim is to bring scientific sociological investigation to bear upon a subject that has lacked the information which such study would provide for the guidance of the missionary in his propaganda. While here we have mostly the anti-missionary and neutral reactions, the author says it is proposed to treat the pro-missionary native and the convert later almost exclusively in a projected volume on *Missions and Social Change*.

It is manifestly of utmost importance that the missionary should know what have been and what still are likely to be the individual and group reactions to the gospel of the people among whom he is to work. The facts gathered in this volume are calculated to prevent mistaken approach and waste of effort, not to say thwarting of the Christian purpose. Such a study helps us to understand the international significance of foreign missions; gives definite information of results achieved and at what cost; conveys a more intelligent conception of the technique which missionary activity has employed and can employ in carrying out its purpose. Dr. Price says that while it is well known that Western traders and military have met recoil and counter-attack as well as a more friendly reception, it is not so much appreciated that Western promoters of church, school and hospital have stirred individuals and families, classes and castes, tribes and nations. The reader of this volume, packed with the results of thorough and prolonged research, will agree to this, and realize for the first time the well nigh insuperable obstacles which Christian missions have had to surmount. We shall from time to time recur to this study, so that our readers may have the benefit of some of its enlightenment. Here we can only commend it to missionaries, ministers, and all who are really interested in an enterprise that is one of the mightiest forces in the world, for righteousness and peace. The work is published in handsome style by Edward Evans & Sons, (Continued on page 573)

Centennial of Newton Theological Institution

BY HOWARD B. GROSE

THE completion of a hundred years in the life of an institution is worthy of special commemoration. This is conspicuously true of a school that has meant so much to the denomination and the Christian world at large as has Newton Theological Institution, which celebrated its centennial June 7-10. The days were filled with interesting events, from the baccalaureate sermon on Sunday morning by President George E. Horr to the closing address at the Centennial Dinner on Wednesday evening. The campus on Newton Hill, one of the most beautiful locations ever chosen for a school of the prophets, was at its loveliest, the program was carefully made and admirably carried out, the attendance of alumni and friends was large, and the spirit of enthusiasm was maintained throughout. The occasion was made the more memorable by the retirement of President Horr through the age limit, after a remarkable service of twenty-one years as professor and seventeen as president. This was the only thing that tempered the joyousness of the celebration with a tinge of regret.

In his baccalaureate sermon the president set forth the Christian principles on which the seminary has been conducted, and indicated the course on which he hopes Newton may continue. "This seminary was founded," he said, "by a small group of Baptists who believed that our churches should have a thoroughly trained ministry. To them Christianity was the greatest movement in human history, and the leaders of the churches should be those who could appreciate and interpret the Christian faith in its fullness and power. The simple statement that nearly 2,000 men trained under these ideals have gone forth from this school to the leadership of our churches in the pastorate and as missionaries and educators is an inspiring evidence of its worth." The roll of the Institution is indeed notable, as shown by the historical addresses on Newton Men in the Pastorate, by Prof. J. M. English; in Education, by Dr. A. K. DeBlois; and in Missions, by Dr. L. C. Barnes. There was also a general historical review by Prof. H. K. Rowe. These left the impression that Newton graduates had filled pretty nearly all the places of importance in our colleges, universities and seminaries, and fairly monopolized the mission fields and pastorates. Only facts and figures were furnished, however, and if the list is imposing Newton deserves the credit for

the kind of work that could show such a product of personality and power. Between 1,700 and 1,800 Newton men have been pastors, and 300 have labored in missions, filling positions both in the evangelistic, medical and educational fields. If the roll of prominent Baptists of the century were called, it would surprise many to know how large a proportion of them were graduates of Newton.

Various interesting features marked the days of celebration. The trustees gave Dr. Horr a farewell dinner on June 4 in Boston, at which all but two were present despite the intense heat. On Sunday evening the founding was observed in the First Baptist Church, with a program which presented Baptist principles and progress and the relation of Newton to the churches. The faculty and students were guests of the Boston Baptist Ministers' Conference on Monday morning. That evening a historical pageant prepared by Dr. Charles N. Arbuckle was given in the Newton Centre Baptist Church. This was a realistic presentation in three episodes: first, meeting of the first board of trustees, with the court of the spirit of *alma mater* looking on; second, the spirit of the departments in the curriculum, with appearances of biblical and church characters; third, a prophecy of the years to come. Over 100 characters were engaged, and Dr. Arbuckle added to his fame as a master creator and producer of pageants which powerfully impress the beholders. Tuesday was alumni day, with historical addresses morning and afternoon and banquet in the evening, which gave room for felicitation on the century's record.

The great day was Wednesday. Newton has not before seen such an imposing and colorful procession as that which marched from Colby Hall to the Church for the graduating exercises. More than a hundred representatives of schools of higher learning were present, in academic robes, and a notable company of scholars it made. The Centennial Address was given by Dr. George A. Gordon, of the Old South Church in Boston, who spoke in his elevated and noble style on the obligations of educated men. President Horr conferred degrees on fifty persons, twenty-nine graduates and twenty-one post-graduates, and gave his farewell address to the class. The entire service was worthy of such an anniversary. Prof. Rowe's history came in the afternoon, closing a series of papers that will be preserved in a centennial volume.

The Centennial Dinner was served at seven o'clock, and about 700 alumni and invited guests filled the spacious hall of the Woman's Club. The after-dinner exercises included addresses by Governor Alvan T. Fuller, a member of the Newton Board of Trustees, President Lowell of Harvard, President J. Ross Stevenson of Princeton, President Barbour of Rochester, and Dr. N. E. Wood, and a poetical tribute to Dr. Horr by the Editor of *MISSIONS*. Mr. Albert L. Scott, President of the Board of Trustees, presided and reviewed the present situation. Dr. Horr becomes President *emeritus* in February next. No successor has been found, and until this is done the executive direction will be in the hands of Mr. Everett A. Greene, with Prof. W. N. Donovan serving as chairman of the faculty.

As Dr. Horr rose to give his closing words, he was presented with a gift from faculty and students. All through the centennial exercises he had received clear evidences of the esteem and affection in which he is held by alumni, students and people. He had an ovation at the commencement. Every occasion was taken to pay him tribute. Sanely and wisely he guided the Institution through its most difficult period, including the vicissitudes of the world war. The difficulty of filling his place is fully realized by those in charge. A graduate of Brown in '76, of Newton in '79, Dr. Horr had pastorates at Tarrytown and Charlestown before entering religious journalism as editor of *The Watchman*. A born editor, he gave this paper a place of influence, leaving it in 1904 to accept the chair of church history at Newton, becoming president in 1908. Brown and McMaster conferred the degree of D.D. upon him, and Colby made him LL.D. He has been a fellow of Brown University since 1896, is senior trustee of Wellesley College, chosen in 1900, is also a trustee of Worcester Academy and Shaw University. He has held many offices in local and state organizations, has been a devoted friend of our denominational missionary and educational enterprises, and has published six volumes on various subjects. Some of his first writing of serious character was done in connection with Dr. Armitage's History of the Baptists, and with a rare historical gift it is to be hoped that in the period of release from executive cares he may consider a work greatly needed—a present day history of the denomination. In Newton's history his name stands beside that of Alvah Hovey as Christian leader and scholar, and will abide through the years.

Sanctum Notes and Reflections

A CHANCE paragraph telling of the funeral services gave me my first news of the death of Henry Bond. The blow was sudden and severe. Our acquaintance and friendship went back many years. My thoughts turned at once to the delightful visits in that charming home in Brattleboro, with its prophet's chamber, its gracious host and hostess, and I saw it now without the smiling welcome of the master of the house who loved this place, with its beautiful gardens, so well. I should have been present with Drs. Bowler, Lerrigo, Heath, Davidson and others to pay my last respects had the news not come a day too late . . . An ideal home and home life, in which the family altar was a reality and the Bible the first Book. As I thought of it, I recalled also the deep interest which Mr. Bond took in the little churches; and especially my memory reverted to the visit we once made together—or Mrs. Grose and I as his guests—to the little church in East Swanton, away up beyond St. Albans. That little church and Sunday school had won the prize of a library offered by MISSIONS, and it had been arranged that a special service should be held in honor of the event. Mr. Bond entered heartily into the idea and gave a handsome bookcase, so that the books had a home with space for more. Mr. Bond and I were to conduct the service, the church being at the moment pastorless, and we were to set apart the library in a dignified manner. The trip from Burlington along the wonderful Connecticut Valley and then on through the Green Mountains to the northwest was made on a warm summer day, but after a cool night at St. Albans we were driven on Sunday morning by one of the church members to the little hamlet with its neat little church. The service was a joy to the people, who filled the house, a large proportion of them Sunday school scholars. Mr. Bond gave a Bible Reading in his impressive way at the opening service, and then came the Sunday school with the library address by the Editor, the presentation of the library to the church and school, and fitting acknowledgment by the superintendent, who had done the training work that secured the prize. The way in which Mr. Bond was received showed how well his name was known for his work's sake in every part of the state. That day was symptomatic, for Mr. Bond spoke again in the afternoon and also in the evening, as Mr. Davidson took advantage of us to get all the service he could.

Well, it is a great tribute to the usefulness and influence of a single life, the extent to which Mr. Bond will be missed—in Brattleboro, by his home church and the citizens at large; by the Vermont State Convention which had felt the impulsion of his active interest and knew him as a man who could not bear to be identified with a failure; by the denomination in all its varied interests, from coast to coast; and by many organizations and philanthropies yet beyond. Such men are rare. Let us thank God for him, and look forward with the same faith in Jesus Christ that sustained him through the life journey and at its earthly close brought the sunlight of the new morning.

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That was a very charming account which Mrs. Montgomery gave in *The Baptist* of the way she came to make her translation of the New Testament—of the early acquaintance with the Greek which she got as a little girl from her father, who was loved both as teacher and pastor, and who knew more than the Greek of his New Testament. One could feel the joy with which this study was followed, for the daughter had imbibed more than the language, too, for how could she escape the spirit of such a father, added to that of a mother whose kindness many a college student had reason to remember. The Editor for a little time had the honor to be of that circle, and how little could anyone guess that the little girl with inquisitive eyes would one day become the world-known missionary leader, with the luster of a Wellesley LL.D. added to her other plentiful honors. The honors cannot add to the usefulness of her unwearied service, but long may she wear them. That Baptist sketch ought to be printed and put as a Foreword in the new editions of the Translation, which is winning fresh encomiums.

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Of more than passing interest is the resignation of Dr. Francis E. Clark as President of the United Society of Christian Endeavor, an office he has held and honored since its organization in 1884 at Old Orchard, Maine. During these forty-one years the Editor has had the pleasure of intimate association with Dr. Clark and the movement that has meant so much to the life of the young people of the world. In view of his health Dr. Clark felt that this was the time to turn over the duties of leadership at home to another, and Dr. Daniel Poling, for

some years associated with him in the presidency, was chosen as his successor at the Portland (Oregon) Convention. Dr. Clark, known everywhere as the founder of Christian Endeavor, retains the Presidency of the World's Union, thus keeping his world contacts. No living man has such an extended acquaintance with Christian leaders in all lands, and it is well said that no individual has done more in the cause of world peace. The young people have been signally fortunate in having a leader of such high character, strong evangelical faith, wise and sane views, during a generation of transition. No matter who is nominal president, so long as he lives "Father Endeavor" Clark will hold his place in the affections of multitudes not only in his own country but in all the lands where the "C. E." monogram is worn, and that means wherever Christian missionaries are at work.

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In vacation hours the Editor has found much congenial companionship in the new books that have been accumulating on the reviewer's table. The output of books on religious subjects continues to be large and of wide range, and to many of these attention is called in the reviews on other pages. We try to give our readers an idea of what a book is about and its significance, which is all our space allows; sometimes commending a work strongly to our pastors, frequently pointing out a book that is of value as showing the present day opinions of writers who do not hold the evangelical point of view, since it is well to know what has to be met by a Christian teacher. Let us bear in mind that the truth cannot be overthrown by its opponents, and is often clarified by its critics.

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The opportunity to observe a variety of churches in small cities, villages and rural communities confirms the conviction that the most perplexing problem which has to be faced today by promoters of information and inspiration is how to reach and interest the membership of these churches in the larger work of the denomination and in the cause of missions. Of course the way has not yet been found to interest the majority of them in their own church and its work. One thing observation also makes more plain than ever, that the pastor is the key-man. In church after church visited one finds little or no knowledge of the denominational projects, and no desire for knowledge. Well, the grace of God has worked miracles, and is not exhausted.

Another Earthquake in Japan

BY FREDERICK M. DERWACHTER

The latest earthquake in Japan has made homeless the Toyooka Church on the Himeji field. This church, located in what is known as the "safest" part of Japan, so far as earthquakes are concerned, is a small enterprising body of some 50 believers in a town of about 12,000 people—the only church in a surrounding territory of probably 100,000 people. The earthquake itself, which occurred at 11 o'clock, May 23rd, was felt clear across the main island of Japan, but the area of collapsing houses and the destroying flames was limited to the two towns of Kinosaki and Toyooka over by the Japan Sea. The first was practically wiped out and of the latter not more than one-fourth was left.

As I made my way the next day over the blackened area, the smoke was still rising and the fire burning in some places. The brick wall that had been built about the church lot was all that was left to mark the place where the church had stood. When the fire began, soon after the quake, Pastor Takeda, believing that danger to his own place was not imminent, went out to help fight the flames. But the strong wind brought the fire rapidly across the town, and when he could get back the church and parsonage were gone. Fortunately, however, loyal friends had gone to his help and most of his goods were saved. One member of the church, the mother of one of the students in the Himeji Girls' School, was killed by falling timbers just as she was leaving her house. Among the church people, seven homes were burned and five more collapsed. Aid was quickly sent and relief work begun. A bath house,

one of the necessities of a Japanese town, was set up to serve the people. A tent was erected to shelter the pastor's family temporarily. This is also the place of meeting for the Christians for gospel meetings.

In the center of Toyooka, a large Buddhist temple was completely destroyed. The only thing left standing was a great Buddha, seemingly unharmed and certainly as calm and impassive as before. There was no such figure in the place where the church had stood, but those who had eyes to see might have seen One brooding over the distressed and sorrowing people as they came and went among the ruins of their homes, seeking for traces of cherished belongings or for the remains of loved ones who had been caught under falling timbers and held as prey for the flames. That sympathetic Saviour is still there and He is counting on us to rebuild this gospel center.

Our work in Toyooka was opened about 30 years ago, but progress has been slow. It is not a large town and it is rather remote from the large centers of population, but it has produced many of our religious workers and it is still an outpost in a large section that must be won to Christ. The town itself has developed a spirit of real modern enterprise within the last few years, resulting in asphalt streets, a town water system and other improvements. The same spirit is shown in the way in which the town, replanned, with wider streets and other wise adjustments, is already rising from its ashes. Our Christian church must not be left behind. These Christian people need our prayers and our help.

me-nots, and other spring flowers decorated the woods, and the birds sang sweetly among the young leaves, while the sunshine and rain took turns in trying to please, and lure us from the conference halls. But every one was too much interested to miss even one word.

The open devotional service gave the keynote for the sessions, when the leader read the account of the walk to Emmaus and emphasized the thought that Christ follows us and turns us back to our work when we are discouraged and disappointed. The Sunday sermon and devotional services throughout made us realize anew our constant need of knowing the Heavenly Father more intimately and ever renewing our strength in Him.

A number of interesting subjects were ably presented to us in papers on such topics as: The Local Church; Problems of Development and Activity; The Place of Women in the Japanese Christian Church; Japanese Leadership; Literary Evangelism; Place, Work, and Qualifications of the Foreign Missionary in the Light of Changing Conditions in Japan; The relation of the Missionary to the Home Base; Christian Schools in Japan; Financial Problems. When we heard that the population increases 800,000 every year, we were made to realize stronger than ever how greatly this land does need us.

The memorial services held for Rev. J. H. Scott, who was taken to his heavenly home soon after retiring from active service last year, and Mr. Poate, who has been in the home land at work after years of service here, the mention which was made of Captain Bickel, Mr. Briggs, and others who have gone to their rest, make us realize how much we owe to them for laying the deep foundation on which we are permitted to build.—*Lucy K. Russell.*

Japan Baptist Conference

The Baptist Mission Conference met in Karuizawa the first week in June this year. We could not have asked for a more beautiful spot nor a more beautiful time of year, for azaleas, violets, forget-



A SECTION NEAR THE CHURCH THAT WAS CLOSELY BUILT UP BEFORE THE 'QUAKE; SOME OF TOYOOKA'S CHURCH MEMBERS; BUDDHA, AMID THE REMAINS OF THE TEMPLE

Among Other Denominations

THE DISCIPLES OF CHRIST will hold their next International Convention in Oklahoma City, October 6-11, 1925. The denomination has seven churches in this city, one of them, the First Church, having more than 2,000 members. Last Easter Sunday 3,016 were present at its morning service.

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THE YOUNG WOMEN'S Christian Association is celebrating its jubilee year in India, having begun work there in 1875.

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ON THE WEST Equatorial Africa field of the Episcopal church, nearly 11,000 converts were added to membership in 1924. There are now 52,000 African members in this diocese who contributed \$148,000 last year.

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THE NATIONAL COUNCIL of the Congregational Church at its meeting in Washington this fall will act on the report of its special Committee of Twelve on Missionary Organization. It is proposed to merge all missionary agencies of the church into two boards, home and foreign, to unify all periodicals into one publication, and to consolidate all plans of promotion.

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THE ANNUAL report of the American Bible Society shows that during the last fiscal year 6,652,299 copies of the Bible in 172 languages and dialects, including copies for the blind, were issued.

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AT THE LAST meeting of the Presbyterian General Assembly the Board of Foreign Missions reported that it had 1,589 missionaries in service on 15 different fields, and that its expenditures for the preceding fiscal year had totalled \$4,619,915. The year had closed without debt.

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AN UNUSUAL Interdenominational Student Conference will convene at Evanston, Ill., from December 29 to January 1, 1926. Between 1,000 and 1,500 students expect to be present. There is to be one central theme only, around which all discussion will be focussed, namely, "To what extent can the idealism of the youth of America function effectively through the church?"

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AN IMPRESSIVE and colorful ceremony marked the consecration of Dr. Alfred A. Gilman as suffragan bishop of the Episco-

pal church in Hankow, China. In the long procession were distinguished members of the clergy and laity, representatives of half a dozen or more nations and of as many other denominations, and more than 30 Chinese clergymen. One of the most distinguished looking individuals was the Russian priest in Hankow, who marched in his yellow brocade cape and purple hat. Not a word of English was spoken throughout the entire ceremony, the whole service being conducted in the Chinese language. The audience crowded the Cathedral and included many nationalities and Chinese Christians from eight different provinces.

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THE UNITED CHRISTIAN Missionary Society of the Disciples of Christ is sending 13 new missionaries to the fields this fall. Three go to South America, three to India, two to Tibet, one to Jamaica, two to Congo and two to Mexico.

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THE LUTHERAN church has joined other denominations in recognizing the need of missionary effort among the thousands of Mexicans who have crossed the border and are now living in our larger industrial centers. Rev. E. T. Clause, a Lutheran pastor in Chicago, recently completed a study of Spanish in order to minister to the colony of Mexicans in East Chicago, organized a Sunday school and is now conducting church services in an old school building.

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A UNION CHURCH, representing more than a dozen denominations, is now assured at Balboa in the Panama Canal Zone through the recent forwarding of \$46,000 by the Federal Council of Churches. Three similar churches are located at Cristobal, Gatun and Pedro Miguel. These are not mission churches but are completely self-sustaining after edifices have been provided. Their congregations are largely made up of tourists visiting the Canal Zone, soldiers, sailors, and other persons in residence.

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ACCORDING to figures reported by the American Mission to Lepers, there are one million lepers in China. Figuring on 400 million population, this means that one out of every 400 persons in that country is a leper.

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ANNOUNCEMENT WAS made in July issue of the United Church of Canada

being a consolidation of the Methodist, Presbyterian and Congregational churches. A paper has now been issued by the United Church called *The New Outlook*. In its first number the foreign countries, where the new organization assumes the missionary work formerly carried on by the churches separately, are listed, including: British Guiana, Trinidad, Africa, Formosa, Korea, China, India and Japan. A total of 540 missionaries represent the United Church in service on these fields.

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ANOTHER DENOMINATION to join the ranks of those going through processes of reorganization is the United Lutheran Church. Five home mission boards are to be united in a single agency, which is to be known as "The Board of American Missions of the United Lutheran Church."

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THE PILGRIM Memorial Fund of the Congregational Church, corresponding to the Pension Fund of our own Ministers and Missionaries Benefit Board, had reached a total of \$4,815,000 on June 1st. It is hoped that the objective of \$5,000,000 will be reached by the close of the calendar year.

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AN AVERAGE PER CAPITA gift to all causes of \$36.92 is reported for the United Presbyterian church, according to statistics issued by the United Stewardship Council.

News from the Hamburg Seminary

Dr. Carl Schneider of the Baptist Seminary of Hamburg, Germany, reports that at the commencement held on July 1, ten students were graduated. There were examinations in the morning, and in the afternoon a public meeting was attended by 400 people. Of the graduates one is going to Holland for work there, one to Hungary, and one comes to the Rochester Theological Seminary for further study. Seven enter pastoral work in Germany. There are not enough graduates to meet all the requests from the German churches. The new year at the Seminary will begin September 1. It is expected that there will be 39 old and 15 new students. By nationality they will be divided as follows: 2 Dutch, 2 Jugo-Slavs, 1 Hungarian, 3 Poles, 1 Lett, 2 Bulgarians and 42 Germans. During the last Easter holidays for the first time an eight-day course for preachers was given at the Seminary. The attendance was 60. It is planned to repeat this institute yearly.



FROM THE WORLD FIELDS



THE ONE HUNDRED AND ELEVENTH Annual Report of the American Baptist Foreign Mission Society is now being printed by the Publication Society in Philadelphia and will be ready for distribution about the middle of September. As heretofore, an extra edition is being printed for pastors and other friends of the foreign mission cause who desire copies. A copy will be sent free of charge to any Baptist pastor or church leader on receipt of a post card or letter addressed to Secretary William B. Lippard, 276 Fifth Avenue, New York City. The report is a document of three hundred pages, gives a general review of the work of the Foreign Mission Society during the past year, includes detailed reports from the ten mission fields of the non-Christian world and from the European fields, and the usual financial, statistical, and miscellaneous sections. A copy of this report ought to be in the library of every Baptist pastor

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THE BOARD OF MISSIONARY COOPERATION announces the election of Rev. Bruce E. Jackson as Secretary of Field Activities. He will carry full responsibility for the work of this important division of the Board's promotional program, including arrangements for inspirational conferences, assignment of missionaries for deputation work and other phases of field activities.

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A POST-CARD from Miss Helen Bailey, Kavali, South India, bears the following message: "Our already overcrowded school was increased at the beginning of this school year by over 50 new children from the Settlement to say nothing of some ten or twelve Christian boys and girls from different villages. It takes some time, therefore, to get into smooth running order, because all these new youngsters have still to learn the value of certain disciplinary rules. To look at some of them now clothed and mannerless you wonder whether a year's time will tame them! Then we remember how the new ones looked last year and take courage."

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REV. J. E. R. FOLSOM, Superintendent of Evangelism in New Jersey, writes: "I have just returned from

Stelton where I have been able to secure \$48,000 for a new church. This old historic church was burned down a few months ago with only \$19,000 insurance. It could not be replaced for less than \$100,000. I think this question of insurance should be kept constantly before our churches until they are insured to their limit."

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UNDER THE PLAN financed by an appropriation by the Home Mission Society, five students were accepted during the year by Calabar College, Jamaica, for the preliminary course for lay workers. There are now 140 boys in attendance at the High School.

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PROF. ANDREW PAUL SLABEY, head of the Czechoslovak Department of the International Baptist Seminary at East Orange, N. J., has published a series of articles entitled "Slovaks and Things Slovakian" in the *National News* of Pittsburgh, the foremost Slovak weekly in America.

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REV. RICHARD A. MIKOLON writes: "I have not met one Pole who was not interested in religion. When won to Christianity they usually stay. We need constant and consecrated leadership of the highest order for our Polish churches. I am asked many questions. Last Thursday a man asked me why the Protestants worked so hard trying to keep separated and neglected to reach out for those who were not Christians."

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ONE DAY when Rev. and Mrs. R. H. Ewing were on tour in the Garo Hills of Assam, they were unable to get from one village to another because it was "fishing day" and all the boats were commissioned for cooperative fishing. Late in the day, however, they found an old dugout and so made the journey of four miles to the next village. They were the first missionaries who had ever stopped overnight.

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THE INTEREST of caste people in the gospel message is steadily increasing, according to Rev. F. P. Manley of Nellore, South India. He says a recent proof of this was the request by a group of educated Hindus, led by Brahmins, that an

English Bible class be arranged for their benefit. This was done and some inspiring discussions of great Christian truths took place. The spirit of the hearers was never controversial and the teaching thoroughly evangelistic.

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VIVIDLY WRITTEN descriptive articles for programs covering Baptist work among Czechoslovaks, Poles and Russians may be secured by sending five cents to the Department of Literature, Board of Missionary Cooperation, 276 Fifth Avenue, for the pamphlet entitled: *Baptist Progress Among Slavic Races*, by Charles A. Brooks, D.D., Miss Luella Adams, Professor I. V. Neprash and Rev. P. E. Nystrom. This booklet is recommended by the Department of Missionary Education for use in study classes, program meetings, and fireside reading.

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THE PUBLICATION SOCIETY has just made a grant of 50 copies of Mrs. W. A. Montgomery's Centenary translation of the Gospels for the use of the seniors and teachers in the Kemendine School in Rangoon, Burma.

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REV. C. E. BIGELOW of the Philippines writes: "Most funds come through direct appropriations from the Board, and we do not solicit specific gifts without first obtaining permission, but just the same we do get money occasionally from friends, often unknown friends. I cannot refrain from telling you about one. We had been wanting 200 new song books that cost \$150, when one day I opened a letter with a check in it for the amount. But the surprise was the letter. This friend had won the money in an essay contest and said she was spending it just as she pleased. She went on to tell how she had planned for a long time to do something like this if she could only win the prize, for she is a school teacher and not a woman of wealth, except in spiritual things.

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IN BENGAL-ORISSA one of the common bushes along the road is "The Ice-Ocean," so called by the people because its juice is supposed to be very soothing to burns when it is mixed with an equal quantity of cocoanut oil and lime water.

"WHETHER OR NOT the practice of throwing away girl babies is as widespread as is sometimes claimed, it certainly does still happen," writes Rev. E. S. Hildreth. "One of the Christian women in a village in the Swatow field tells of a case that had an unusual sequel, for she found the baby, still alive after many hardships, and was able to persuade the parents to take it back and raise it."

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FLOWERS CAN be picked from the gardens in West China all the year round. Not a few of these are roses. In Yachow, the winters are cloudy with some mist and rain. A few times during the winter there may be a little frost. Occasionally the mountain ridges round about are white with snow and once in a great while a snow falls in the valleys and city streets. Sometimes, by sending to the mountains, the missionaries can get ice for ice cream—a very rare luxury!

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FIFTY-FIVE MEN have united with Baptist churches during the past year as the result of the ministry of Rev. Floy T. Barkman, representative of the Home Mission Society among service men of the Pacific fleets. The officers and chaplains of both Atlantic and Pacific fleets showed their approval of Mr. Barkman's work at a reception tendered the naval officers recently by the Los Angeles Baptist Social Union.

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THERE ARE NOW 35 boys in the Chung Mei Home for Chinese Boys, which the Home Mission Society is assisting Baptists of Northern California to maintain at Berkeley. Since there are sleeping accommodations in the home for only 25 boys, tents have to be used to house the overflow.

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MISS LILLIAN V. WAGNER writes from Podili, South India: "As I sit here writing several men have come up on to the veranda and little Barbara Witter, six years of age, has a picture roll in her hand and is explaining the story of the Good Samaritan to these men. She has the Telugu language beautifully as do all the missionary children who are born out here and loves to talk and preach to the people."

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THE CHINESE New Year holiday lasts for two weeks. Shops are closed and every one does only the most necessary work. The streets of Kiating were very gay with new lanterns, new shop signs,

new hats and gowns and new door gods. There are always lots of firecrackers and fire works at night.

The Baby That Could Not Remain

From B. Gertrude Taft, Christian Americanization missionary in Rochester, N.Y., comes the following tragic episode:

"While in Rochester a sad thing happened. One of our Italian women had a new baby. She had lost four at birth before, and this one meant so much. Every possible precaution was taken to insure its safe arrival, and when it came, a tiny mite of four pounds, we were all afraid. The volunteer went daily to the hospital, and was told that the child would probably live. The happiness in that home was pitiful. Nothing mattered, just so that baby lived. They must leave it at the hospital, pay much money but the baby would live. Mrs. Ferno came home on Sunday afternoon too happy for words. Her boy was fine. And when the volunteer came that day they planned together a new house in a better neighborhood, yes, anything if they had their boy. But the next morning they telephoned that the little life had slipped away. Needless to say we were all very sad. We suffered with that mother. And then on the day of the funeral, she whispered in her friend's ear that they wanted to adopt a baby to take the place of these others who could not stay. So new problems arose. Was it wise or fair to put a child there? Should they be made to move before any attempt was made to get a baby for them? Should it be an Italian child? And many others. Now, however, we have found a child and the Fernos are being persuaded to move. We are hoping that they will not hold back. The Lake Avenue Christian Americanization Club sent flowers to that little home, and as that mother placed them on the little white couch, she touched her baby gently and said, 'Can't you say "thank you" for the flowers?' Why did God treat her so, was her question? What a delicate task given to a brave woman helping a friend find faith again."

During a lull in the fighting a little girl and her mother started out to worship the idol and ask its protection. The child urged her mother to hurry home but the mother said, "Why hurry? We are in the very safest place right here." A few minutes later a bullet killed the child.

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A LETTER from the Lincoln Square Baptist Church, Worcester, Mass., reports: "Mr. H. H. Treat did us great good. His messages were informing. He speaks in a conversational manner and he has a great heart. Our people were delighted and are backing him with their prayers. Three or four are planning to visit him during the year." This church has taken a real interest in Brother Treat's work at Red Stone Mission and made this trip East possible in order that he might give them first hand information about the Indian work. A visit to his alma mater, Rochester Theological Seminary, was included, and a visit to the headquarters of the Home Mission Society in New York.

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REV. J. A. HOWARD says that one of the most cheering things in the Contai field of Bengal-Orissa is the attitude of a man who has been a Christian only two months. Before he was a drunken idolater, but two months as a Christian have wrought wonders. One night he went with Mr. Howard and the preachers to talk to an inquirer and said: "When Jesus is in your heart, you have nothing to fear."

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IN THE SWATOW field three small churches, situated at the angles of an equilateral triangle, three miles apart, met together for a baptismal and communion service. Mrs. A. H. Page says: "Our hearts were warmed as we fellowshiped together, partaking of His memorial feast, and witnessing seven candidates, both young and old, follow their Lord in baptism."

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REV. ISAAC LA FLEUR, retiring from the active ministry after a long term of service as a missionary among the French under appointment by the Home Mission Society and New England State Conventions, was given a farewell reception by the French Baptist Church of Worcester, Mass. Three presentations of gifts were made to Mr. and Mrs. La Fleur. Messages were read from Secretary Charles L. White of the Home Mission Society and Dr. Hugh A. Heath, Secretary of the Massachusetts Baptist State Convention.

THE MISSION STATION of Chaochowfu, in South China, recently witnessed considerable fighting. Bullets have whizzed past and hit the houses of the missionaries, but fortunately did no damage.

News and Notes from the Missionary Societies

THE HELPING HAND

Edited by Helen Barrett Montgomery

The Women's Christian College in Madras

When this school year closes, the Women's Christian College, Madras, will have completed ten years of service. Our hearts rejoice in all of the money, thought, prayer and life that our Mission has been able to contribute to the great influences that have gone out from this Institution for the development of the womanhood of South India.

The College year opened with 120 students, about ten per cent of whom are non-resident and about ten per cent are non-Christian. Eight languages are represented. The Malayalian students lead, the Tamilians are next and then the Telugus whose numbers are increasing, this year there being 25 in the College.

Of this number our own Mission has seven and the Canadian Baptist Mission, two. One is in the Senior B. A. class, one in the Junior B. A. class, one in the Senior Intermediate, and four in the first year. They are very faithful in teaching in the Sunday school of one of our Mission schools where their assistance is much appreciated. They also attend the English service in Day Memorial Sunday evenings. In the last B. A. examinations, fifteen candidates passed completely and eight passed in half only.

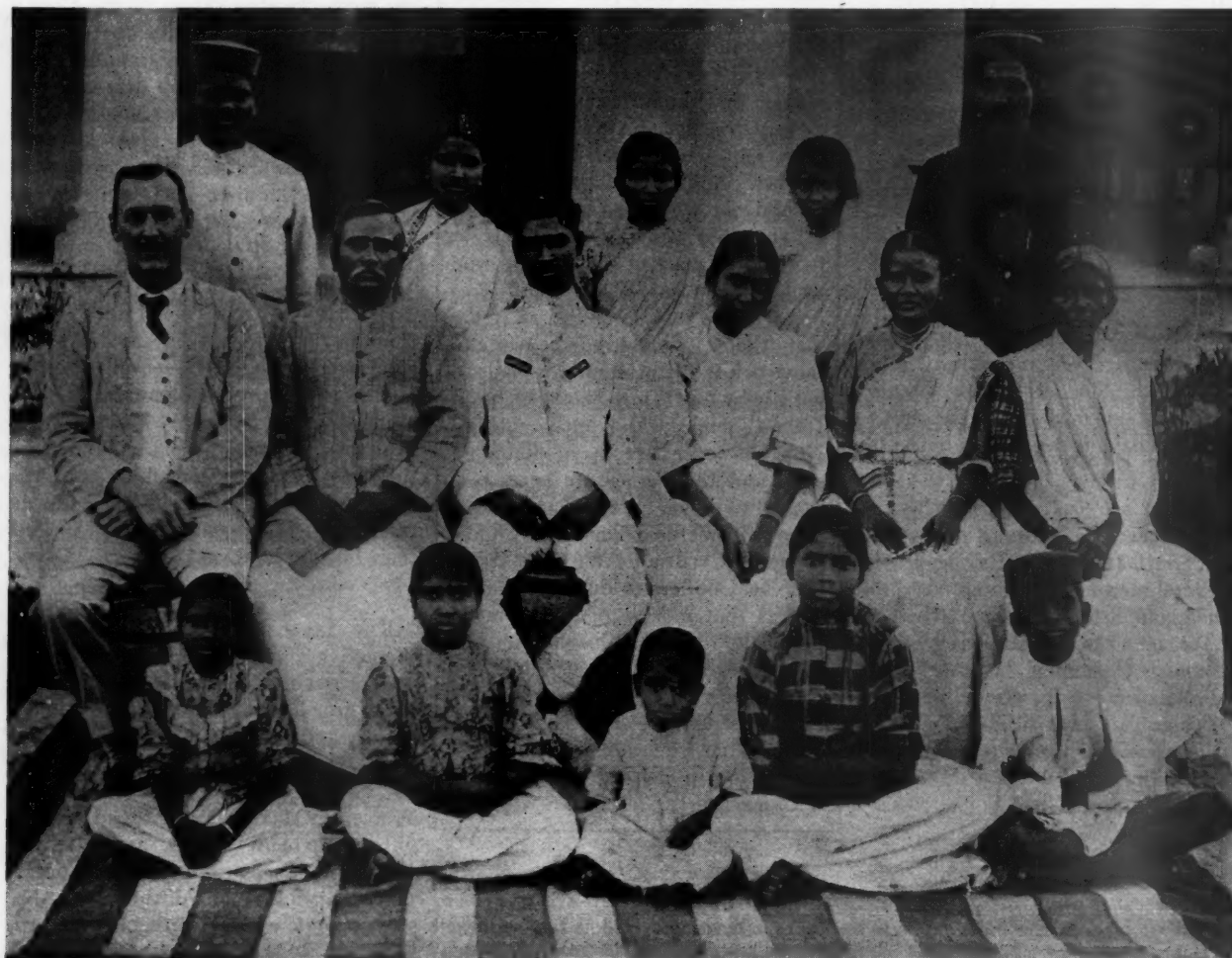
The beautiful chapel is a constantly increasing joy. The Science Block is growing and the hope is that it may be ready when College reopens. A great number of those who leave its walls have adopted the College motto, "Lighted to Lighten," in all seriousness, realizing that their love of God finds its expression in the service of their country.

Let us, as a Mission, thank God for this Institution and the splendid women who

are there giving their lives to the training of India's daughters, and let us remember them and the students in prayer often, that God may bless them and may work even greater things through them. —*Julia E. Bent.*

From A Sunday School Teacher's Note Book

The map was exceptionally well done. The route from Kobe, Japan to Palestine was clearly shown. The places stopped at en route were neatly printed in English and Japanese! Fourteen-year-old Sugimoto San had spent several hours perfecting that map, which he displayed to the class with honest pride. Yes, and above it in English, in red ink, were the words, "Kobe to Palestine—Atlas." Splendid steam boats also marked the path we should travel. Beside the map were well written Bible stories and Bible verses. Pictures of very small boats, on which we could sail from Kobe, had been



AN INTERESTING TELUGU CHRISTIAN WEDDING GROUP IN SOUTH INDIA. MISSIONARY J. A. CURTIS AT THE LEFT

cut from the daily papers and shipping ads. The question of the best arrangement of such material in our class note book was to be decided. The pictures illustrating the life of Christ, copies of the old masters, were lying on the table. What should we put first?

"Let us put the words and pictures and stories of Jesus first. He is always first," said Sugimoto San, the author of the map, without a moment's hesitation. So the Bible verses, the pictures and stories came first, and the fine map, other pictures, and items of interest concerning our journey came last.

Sugimoto San is in the Zenrin Sunday school, a graduate of the Zenrin Kindergarten; and he comes from a non-Christian home. Are you not glad to have a part in bringing him to Jesus?

There is a class of boys in the same Sunday school that doubled its membership in a week. This is how it happened. The lesson story was, "The Calling of the First Disciples." (How Andrew brought his brother Peter, and Phillip brought Nathanael.)

The teacher spoke of the great number of Christians today compared with the number of the first disciples. The question was asked as to "How the people of today came to know and love Jesus?" And then, "How did you first come to Zenrin Sunday school to learn of Jesus?" The answers proved to the boys that it was very often just the way of the lesson story. Some one told them of Jesus. Other questions followed, "How do you think Jesus felt when they brought their friends to Him? Do you like our class and would you like to share what we learn of Jesus with some boys who do not go to Sunday school?"

There were eight, bright, happy boys in that particular class that Sunday. On entering the class a week later the teacher was not quite prepared for the surprise awaiting her. Instead of just eight there were sixteen, happy, expectant faces that greeted her with eager suppressed excitement, especially on the part of the original eight. They had indeed done some good fishing that week.—*Mrs. R. A. Thompson.*

COMMENCEMENT IN THE BIBLE TRAINING SCHOOL AT NELLORE

Our commencement exercises were held out of doors as usual on the evening of April 23, 1925. The Hostel compound behind the Bible School where we erected a portable platform was beautifully decorated and lighted by petrol lanterns suspended from the trees. This year for a change instead of having the regular

"essays" on the program, we gave one of Miss Brunner's Church History "Dialogues," the third in the series, on the Life of John Knox. The presentation in this way of some of the great epochs in Church History has been greatly appreciated by the educated Christian community in Nellore. It was our privilege to have Rev. Wheeler Boggess who gave a beautiful and practical talk on Phil. 4:4, "Rejoice in the Lord always." The graduates in their white saris and jasmine flowers looked very attractive as seven young women in the Ordinary Course and five in the Simplified Course received their certificates. All the students in the Bible School compete each year for the three main prizes offered for:—

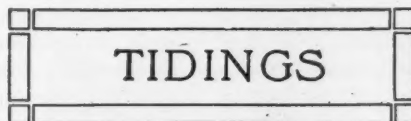
(1) The most Christian literature sold during the weekly evangelistic trips, (2) The best domestic work done in the Hostel, (3) The most efficient work done in the Bible School garden where the students work to earn their books and clothes. Besides these, Mrs. David Downie offers a prize to one member of each class for the neatest set of note books written during the year.

The next day, April 24th, we held our annual alumnae gathering with 21 graduates present. In the morning at a meeting held for inspiration three of the teachers read essays on the Book of Job which they have studied this year as a post-graduate course. In the afternoon after an informal tea party, the president of the Alumnae Association called the roll. Those present gave verbal reports. Over 20 members of the Alumnae sent us written reports of their work during the past year. It is very gratifying to see the interest which our former students take in their Alma Mater.

As we send out this new class of graduates will you not join us in prayer that they may become true Christian leaders among their people.—*Margarita Moran.*

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MISS LINNIE HOLBROOK writes from Tura, Assam: "Just a note to let you know that the tiger that came within a stone's throw of our bungalow last week did not take me but he did take a big billy goat and carried him away for his supper. All on our grounds and without our permission!"



EDITED BY MIRIAM DAVIS

NICARAGUA'S RECORD

In Managua we have a well organized church under the able leadership of our

first trained Nicaraguan pastor who, backed by the missionary teachers, is establishing a work worthy of the capital city. Our great need is for a church building, as an adapted dwelling house on a side street no longer corresponds to the position we hold in the town, and compares very unfavorably with the fine premises we have for day school work.

At Masaya the church suffered somewhat of a setback but has returned to normal and has an average attendance of 75 in the Sunday school.

We now have 19 baptized believers at Masetepe who think they ought to be organized into a church. Some of the best families of the town have put their elder boys and girls in our Boarding School in Managua where they are trained to be worthy members of the church and community. From this town, also, are two of the six students that we have in the Bible Institute of Costa Rica.

Diriamba reports no baptisms this year, but they have prospered in church life. The pastor and his band of young fellows keep the whole department of Carazo alive with the Gospel, walking miles to preach in villages and on the coffee plantations.

Our church in Rivas has a life separated from the rest in that the large lake and poor communication make it difficult to help them. There have been, however, one or two remarkable conversions. They deserve help in the form of a day school so that they might save their children from Romanism.

In Leon we certainly have to contend with the roaring lion who seeks to destroy the little flock. We mourn the failure of some of the young people by unholy marriages but we, too, must rejoice in that the son of one of the best families who disgraced them by his drunken habits seems to be truly converted. For six months he has not touched a drop of liquor, and such is the joy of the parents that they encourage him to come to the Gospel Hall in spite of the social stigma it brings on them. Another case that has attracted public attention is the conversion of a woman who owned houses of ill fame and drink stores. She has closed them all, even though she has difficulty in earning an honest living.

Of the new work that of San Rafael has claimed most attention. The leading man of the place is an old patriarch with long white beard whose very appearance inspires respect. He is converted with his sons and grandsons. They hold regular services with occasional help from our pastors of Diriamba and Masetepe.

They offer land and some money toward a building if we will take up the work by giving them a resident worker. One youth, who now does the preaching, is very promising, if only he could be helped to a little more education. We have given more regular attention to the services in Nargarote, in that families of baptized believers have gone there to live and those already resident make a nice congregation and justify sending a preacher.

You may be sure I have travelled thousands of miles during the year and almost every night in the week have helped and attended some Gospel service, yet I can not but feel that our whole work is very inadequately supplied and the field would yield a rich harvest if some young men heard the call of God to come and serve.—*Eleanor M. Blackmore*, Missionary at Massaya, Nicaragua.

A GREAT INGATHERING AT SANTURCE

There has been a great inflow into the Baptist church at Santurce, Porto Rico, during a recent series of meetings held with Mr. and Mrs. Peters. The condition here is pitiful, for the chapel holds but 160 and the result of these meetings shows 264 new converts. Lydia Huber, missionary, writes of her work: "We have quite a large 'patio' between the church and the annex, and this space was used for a large tent, seating, with some crowding, 600 people. The church spent money to make the most of our inadequate conditions, and after two hard days of putting up the tent we felt well repaid. Monday, the 18th of May, the Peters arrived. All day it looked cloudy and we hardly knew what to do for the tent leaked. It did not rain any day, although at times it looked very doubtful. That night our meeting opened with about 400 people, and 45 made public

confession. After the meeting the Peters met with the new converts for a special class.

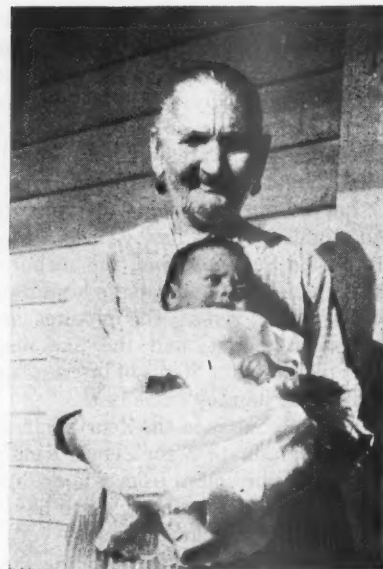
"Each day began with a call for prayer at 4.30 A. M. At 5.30 the prayer meeting began. Our average for the week was 60 out early each morning. Each day was full for me, attending all the meetings and cooking all the meals. At four o'clock in the afternoon Mr. Peters conducted a special class for church members. These Bible classes were truly very spiritual and helpful. Many of our people attended, leaving work early and having pay deducted from the weekly envelope. About 40 came every afternoon. After the big evening meeting, came the candidate class in four groups. Mr. Peters always had the new converts. The native pastor took the men; Mrs. Peters, the women, and I had all the children from 10 to 15 years old. Last night I had 60 in my class. When you stop to think that these classes do not begin until after 10 P. M., this means something.

"On Wednesday, 29 came forward, Thursday, 34, Friday, 29, and Saturday, 17. On Sunday 60 came in the Sunday school and 49 in the evening service, making a total of 109 in one day, and a total of 264 for the week. Many of our converts are direct answers to prayer. We had a great and glorious week. I have had to get along with four hours of sleep, for we would retire so late and get up so early. Now, however, the real work begins in more ways than one. Training or rather teaching these new converts is no small task. And then our ever present problem made more acute, more imperative than ever is, *where are we going to take care of this great inflow?* Our chapel holds only 160.

"I must not forget to tell you we had 475 in Sunday school and, at least, 1,000 for the evening service. All in the Intermediate Christian Endeavor Society have accepted Christ. Many of the Junior Society also came forward.—*Lydia Hunter*.

INVENTORY AT JUDSON

Marion E. Kimble of Judson Neighborhood House, New York City, completing her second year with the Woman's Home Society, has in her recent letter taken inventory of the stock on hand. She finds "one kindergarten of 34 youngsters, only slightly soiled, and splendid material for Christian Americans, one mothers' club of 27 members, a wonderful value for anyone wishing to lay in a supply of true friends, 24 primary pupils of assorted colors, sizes six to nine, two clubs, boys and girls, grade A, best on the market. Is it any wonder that 24 hours is too



ONE OF OUR ITALIAN FRIENDS

short a day with all that material on hand? Little by little the tiny fingers are stretching forth for His hand. One small chap said, 'I love Jesus so much, Miss Kimble.' Another one loves to repeat the story of David and never forgets to say, 'An' David wan't a-scared.' 'Cause why?' 'Cause God was takin' care of him.'" As kindergartner Miss Kimble has not only the joy of joining the needy little hands of the babies in her kindergarten with Christ's, but also the chance to be of real service to many mothers who are having difficulties with their husbands.

FROM THE FAR LANDS

BUBONIC PLAGUE IN SOUTH CHINA

Bubonic plague is a disease which first attacks rats. As they die their fleas go about hunting another host and if they chance to bite some luckless person, in about ten days the victim is likely to be taken suddenly ill. A swelling rises in some part of the body and death follows swiftly. This year the plague was of so very virulent a form that nearly every case proved fatal. A serum has been found, inoculation with which greatly reduces the danger. In all it is estimated that about a thousand people died during the past few months in Ungkung with this disease. That means about one person in 80. Of the 2,000 persons inoculated at our hospital, eight died of plague, but four of that number had apparently contracted the disease before inoculation, since their death occurred before the



DISPENSARY ENTRANCE, ITALIAN CHRISTIAN CENTER, PHILADELPHIA

serum could have become effective. In other words, only about four out of 2,000 died after being inoculated properly, which indicates that our hospital was able to save many lives by the use of the serum.—G. W. Lewis.

The Lettish Baptist Preachers' School

BY PRINCIPAL J. A. FREY, D.D.

The Preachers' School at Riga, Latvia, established and maintained by the help of American, British and Canadian Baptists, has been at work for three and a half years. Actual studies as well as practical work have gone hand in hand. Everyone coming in contact with the Seminary has expressed his thanks to God for such an institution. The only regret is that this work did not start sooner. But it would have been impossible to introduce this type of school under the conditions of the world war. Our English and American brethren therefore came with their aid at the most seasonable and proper time.

At present 15 young men have completed the Seminary course. At the Latvian Baptist Union Conference this summer, in the presence of over 1,000 delegates and guests, the new students received their diplomas. It was a most solemn and impressive moment when the old pioneers of our work offered prayer, the audience rising, while the 15 young men remained on their knees. It was thus that our first graduates were introduced.

Out of these students three expect to continue their studies in English and American colleges. This is of great importance since it will enable the Lettish Baptists to have trained leaders for future work. Seven students have already accepted calls to our Baptist churches which up to the present were without preachers. Two others have been called by the Government for a short period into army service. Our Union has decided to send out one as an evangelist. The remaining two are still open to work.

Already during the years of study most of the students, during their vacations and on Sundays, visited various pastorless churches and conducted services. Still others found entirely new fields where they have preached the gospel. Recently some of them have gone out and hired halls, paying with the free will offerings of those interested, and have held meetings for thousands. Such meetings were generally conducted by a group of three or four students, who added singing as well as the messages delivered, and drew the listeners together from far and near. These then would scarcely ever de-

part without having committed some song to memory. The children show no less joy when it comes to learning some new song and can barely wait for the arrival of some of our students to teach them more. All of our students are learning to play the violin, this being an instrument more easily carried and more useful in the work of evangelization. The Union has entered 15 new members into the Seminary for a four-year course of studies which is to begin very shortly.

The abundant blessings of the Lord are beginning to show results. In July out of 11 persons who came for baptism 9 came from two places where only our students had been. Four of these walked nearly 40 miles to our church in Riga to be baptized. Latvia has opened her gates wide for the entrance of the gospel message. The churches in our Baptist Union, having somewhat recovered from the hardships suffered in the war period, the latter being almost responsible for the appearance of the Pentecostal movement, and having regained the guidance and leadership of the more experienced workers, have now with the blessing of the Master and with the new workers at hand an outlook never before surpassed in the history of our churches.

We Letts are most happy and thankful to have been thus enabled to enrich the work of the Kingdom, particularly since the need has been so very great.

A GERMAN FORTRESS BECOMES A BAPTIST CHURCH

Early in July I attended the dedication of the new Baptist church in Konigsberg, East Prussia. This makes the 6th Baptist church-house for the Baptists of Konigsberg. They are stronger in proportion in this place than in any other German city. Although the new church was started soon after the War, the rising cost of building material and labor stopped the work for several years. Later

some help was secured from the German Baptists of America. Finally after the war they found that it was possible to get building material from the old fortifications of Konigsberg which were soon to be torn down. Many members of the church, both men and women, labored together with their pastor after working hours, digging out bricks and stone from the old fortifications. They were able to get also the windows and the doors for the church in this way.—W. O. Lewis.

EVIL EFFECTS OF THE CIVIL WAR IN WEST CHINA

The evil effects of the present civil war upon the innocent people are terrible. Let the following genuine incident illustrate this. Just now the battle front is near the city of Mei Chow, half way between Kiating and the capital, Chengtu. When the enemy was being driven out of the city by the north gate they first looted the shops and homes in the north suburb and then set fire to the buildings. Among the helpless sufferers were two women—a widow and her daughter of eighteen. The soldiers first carried away her small store of rice and her pig and then set her house on fire. She fled with her daughter, walking where she could not get a lift in passing boats, and finally arrived in Kiating where she had a nephew in charge of a boat she partly owned. To her dismay she found her boat commandeered to make the pontoon bridge and her nephew dead, his body awaiting burial. He had been seized by the military and forced to carry their loads for them but had escaped and was making his way back when the soldiers caught him and stabbed him in the side with a bayonet. Wounded and bleeding so as to be unable to walk he crawled twenty "li" (7 miles) all the way to Kiating, only to drop dead on reaching the ferry across from the city. The widow, his aunt, empty handed, had no means to



THE SIXTH BAPTIST CHURCH OF KONIGSBURG, GERMANY, RECENTLY DEDICATED

bury him, but on telling her story to the boatman and tea-shop keepers who knew her she was given enough by them to bury the lad, and is now making her home on the boat in the pontoon bridge. One of the tea-shop keepers is a member of our church. He came in great indignation and grief to tell me of this and other instances of the horrors of this senseless and wicked civil war. His own business is so dead that he does not even open his shop, yet has to pay a heavy tax, levied by the soldiers. It is heart-hardening to have to sit by and see the misery of the people and yet be so helpless to assist them.—*Archibald G. Adams.*

FROM THE HOME LAND

An Italian Church Vacation School

The first Church Vacation School in the city of Trenton was held in connection with the Italian Baptist Church in 1919 when Mrs. Ada Boyce was the missionary of the Italian and Hungarian Baptist missions. Since then the school has been held every year in July. It has been interesting to see the development of this movement both in our work and outside. The movement soon spread among the other churches in the community. The Italian Presbyterian missions, which had never had a church school, through our example started their own. The American churches likewise felt the need of such schools for their own children. With the enlargement of this movement both among the Italians and the Americans, and seeing the large following on the part of the children of all faiths, the Roman Catholic churches were soon aroused, and as a result during the last two years, they too have opened their doors to the Italian children with programs similar to our own as far as the craftwork is concerned.

In the early years the children were unmanageable and the school was thought to be simply a place for fun. When the Roman Catholic children came in, they tried to make as much disturbance as possible. But as we have gone on, they have come to realize more and more that the Church Vacation School is a school in which teachers must be obeyed. This year we have all been pleased with the work done by the children. They have learned portions of the Sermon on the Mount, psalms, church hymns and other songs. It has been pleasing to see the way the children enjoy the school, and the influence of the teachers and training in Christian worship will be of great value to all. Oftentimes as we go through the streets we see groups of boys and girls playing school with the same hymns and exercises which they have learned in the school. Who can estimate the influence for good that this will have on them in the future?

If we were to tabulate briefly the progress made in the Daily Vacation Bible School of this church, we might state the following: A gradually increasing interest on the part of the mothers in sending the children to us, as they realize the good received; an increasing desire on the part of the children to come to the school to register without solicitation, and to come continually without losing a day. In the years past hardly anyone had a perfect record of attendance. Last year there was only one, but this year there were 12. There is a better interest in the memory work. More and more are being enrolled each year; last year we had an enrolment of 150 with an average of 63, and this year the number was 170 with an average attendance of 78. This work is also of great benefit to our Sunday school, and has given us opportunity to get in touch with many homes which we would not otherwise have been able to reach. Complete record is kept of every boy and girl who

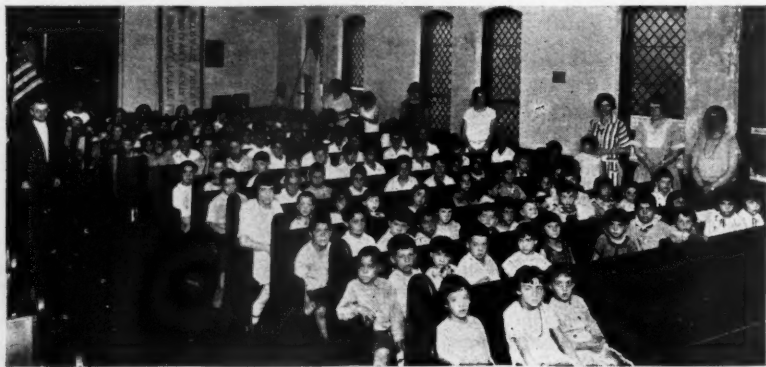
attends the school and is followed up with an invitation to participate in our fall and winter activities. Although this work is quite a strenuous addition to the regular program carried on throughout the year, yet the committee and teachers all feel that it is well worth while.—*Michael S. Solimene.*

A One-Year Campaign in Minnesota

With the service at International Falls, Minn., Sunday morning, July 5th, Rev. Earle D. Sims, Church Invigorator of The American Baptist Home Mission Society, closed a one-year engagement with the Minnesota Baptist State Convention. The first three months were spent at Spring Valley, which resulted in making new the church organization and the church building, and the locating of a pastor on the field. The last nine months were spent at International Falls, a community of 6,000 people, located on the Canadian border. This is the center of great lumber, pulp and paper mills, and hundreds and hundreds of laboring people live here. The Baptist Church, organized over 20 years ago, was the first church in the town, but as the town increased the church went down.

Here Mr. Sims found a little 24 by 40 frame church building and a little ragged frame parsonage about abandoned, although located on the finest corner lot in the town. He held revival meetings for two weeks and great interest was awakened. Then conducting regular services in the church building he rebuilt the parsonage at a cost of \$2,000 and made it modern and attractive. Then moving all the services of the church over to the parsonage, he removed the old frame church building to the backyard and turned it around to the sunshine. After digging a basement, 40 by 72, he brought the old building back to the center of the basement. Rebuilding on both sides, he made one of the prettiest and most up-to-date church buildings in Minnesota. When completed and equipped the work cost \$16,000. Mr. Sims could find only a dozen members of the church when he began his labors here but over 20 new ones have been added and the work reorganized. All the money to pay for this work was raised except about \$700 which stands as a debt against the church but which will be taken care of. The Minnesota Baptist Convention stood nobly behind Mr. Sims and made the great victory possible.

The Ladies' Aid Society, the Sunday school, and the B. Y. P. U. were reorganized. From June 7 to 21 Mr. Sims conducted revival meetings in the new



THE ITALIAN CHURCH VACATION SCHOOL, TRENTON, WITH PASTOR SOLIMENE IN THE CENTER AISLE

church building, closing on Sunday, June 21, with a baptismal service. Rev. E. L. True of Minneapolis has accepted the call to the pastorate of this church.

During his labors at International Falls Mr. Sims took hold of the church at Little Fork and preached there every Sunday evening for eight months. He also conducted a two weeks' evangelistic campaign, which resulted in putting a baptistry into the church and the baptism of a number of people. Rev. Oscar Magnuson of Hastings, Minn., was called as pastor and took up the work the first Sunday in June. Mr. Sims also conducted meetings, with many conversions, in the schoolhouse at South International Falls. Here Mr. Sims preached every Wednesday evening. He also found time to conduct a two weeks' meeting at Fort Francis on the Canadian side of the town. Here there were 20 additions. At the last service Mr. Sims raised \$1,600 to remodel the old buildings. On Friday night, June 19th, he assisted Rev. C. H. Schutt of Toronto in its dedication.

On Sunday, July 5th, after Mr. Sims had preached his last sermon, had administered the ordinance of baptism, and also the Lord's Supper, the church had a banquet in the basement. Many kind words of appreciation were spoken. During the year in Minnesota Mr. Sims preached in 34 different places, conducted six evangelistic campaigns, held 393 services, made 1,500 visits, baptized 52 people, rebuilt four churches, working nearly every day with hammer, saw and tools, located three pastors, dedicated three church buildings and one parsonage and raised \$24,905. After a brief rest at his home in Chicago Mr. Sims began evangelistic meetings in Iowa.

The Danish Baptist General Conference

BY REV. I. FREDMUND

The eighth meeting of the Danish Baptist General Conference was held in Harlan, Iowa, where the conference was organized 15 years ago. Danish Baptists have, however, carried on missionary work in this country for almost 70 years, but were divided into state and district conferences until 1910. This conference was one of unusual importance, the most pressing question being the future of the Danish Theological Seminary. Dean N. S. Lawdahl passed away last spring, leaving a vacancy extremely difficult to fill. It was finally decided to affiliate with the Northern Baptist Theological Seminary in Chicago, asking the Des Moines University to terminate the existing contract. The relationship with Des Moines University has been most pleas-

ant and helpful, and it is with deep regret that this step was taken, but it seemed necessary. Cooperation between the Danish Pension and Aid Fund and the M. & M. Fund of the Northern Baptist Convention is giving much satisfaction.

An important change was made in the by-laws, making it possible not only to use the Mission Fund for missionary work in new fields and for sending out of missionaries, but also to assist weaker churches. Evangelist L. E. Petersen and H. H. Sorensen, Missionary to Montana, were re-elected. Rev. N. L. Christiansen, the general missionary, who has worked faithfully for about 40 years, presented his resignation and was appointed special representative. He was also elected Honorary President in the place of Rev. H. A. Reichenbach, who passed away a few months ago. Rev. M. A. Wesgaard was nominated general missionary. Another new addition was made to the staff by electing Miss Esther Larsen of Audubon, Iowa, as B. Y. P. U. missionary and Gospel Singer. The National B. Y. P. U. (Danish) is responsible for half of the salary of Miss Larsen and the Danish General Ladies' Aid has for several years paid half of the salary of the missionary in Montana.

The Statistical Secretary, I. Fredmund, gave a brief review of the statistics for the last ten years. Danish Baptists in America now number 4,155, the highest number in their history. Although a number of new churches have been organized during the last ten years, there are fewer churches today, because several Danish churches have become "American." Our American churches are also in other ways reaping the benefit of the faithful and sacrificial work carried on by the Danish

Baptists. During this period, 1914-1925, about \$150,000 has been paid by the Danish churches to the work of the various American Mission Societies and over \$100,000 has been contributed to the funds of the Danish General Conference. Over \$1,000,000 has been paid during the last ten years by Danish Baptists for local and missionary work. The present valuation of church property is around \$375,000, compared with \$160,000 ten years ago. A fine evangelistic spirit has prevailed in the churches since 1914. Over 2,000 believers have been baptized.

Among other matters of great interest were the following resolutions:

"We wish to express our heartfelt gratitude to The American Baptist Home Mission Society, and to the Superintendent of Evangelism, Dr. H. F. Stillwell, for the sympathetic cooperation and financial support given to the work of our Conference Evangelist."

"We express our gratitude to the Board of Missionary Cooperation for the generous support extended to us in our missionary work."

The following officers were elected:

President, Mr. D. H. Christians, Chicago, Ill.; Vice-President, Rev. J. E. Christiansen, Milltown, Wis.; Statistical and Corresponding Secretary, Rev. I. Fredmund, Albert Lea, Minn.; Treasurer, Rev. Jacob Anderson, Humboldt, Iowa; Recording Secretary, Rev. A. J. Esperson, Newell, Iowa; Assistant Secretary, Rev. Axel Hanson, Independence, Iowa. As members of the Board of Trustees: L. Larsen, Harlan, Iowa; J. C. Jensen, Clarks Grove, Minn.; A. E. Carlsen, Albert Lea, Minn.; M. A. Wesgaard, Alta, Iowa. Following trustees serve for another term: A. E. Lunn, Cedar Falls, Ia.; J. D. Vinding, Cedar Falls, Ia.; Rev. A. W. Warren, Clarks Grove, Minn.; Rev. A. L. N. Sorenson, Racine, Wis. The president for the General Ladies' Aid is Mrs. A. E. Carlsen, Albert Lea, Minn.; Secretary, Mrs. I. Fredmund, Albert Lea, Minn.; Treasurer, Mrs. John Jensen, Elk Horn, Iowa. The president for the Danish National B. Y. P. U. is Rev. A. J. Espersen, Newell, Iowa.

The next General Conference will be held in Albert Lea, Minn., Sept. 1927.



CHURCH WHICH EARLE D. SIMS BUILT IN MINNESOTA

Department of Missionary Education

Conducted by Secretary William A. Hill

Mount Hermon Federate School of Missions

Dr. Arthur Rider of Los Angeles was the Baptist speaker one evening at the Federate School of Missions that held its Nineteenth Annual Assembly at Mount Hermon, Cal., July 4-11. Dr. Rider spoke that evening on, "The Changeless Christ for a Changing World," and gave an interesting account of what he found in his recent world trip.

The book written by Mrs. Helen Barrett Montgomery, *Prayer and Missions*, was sympathetically taught by Mrs. Jeannette W. Emrich, formerly missionary in Mesopotamia and later connected with Near East Relief work at Constantinople.

We were unusually fortunate in having with us two representatives of the Council of Women for Home Missions—Mrs. John Ferguson, President of that Council, and Mrs. Philip Rossman, Chairman of the Committee on Summer Schools. Mrs. Ferguson taught the book, *Peasant Pioneers*, and gave an address each on the books, *From Over the Border*, *New Days in Latin America*, and *On Earth Peace*. Mrs. Rossman spoke on "Methods" and on church federation.

Dr. M. A. Rader of the Spanish American Institute at Gardena, near Los Angeles, spoke on, "The Rebirth of Latin America." Rev. Allan Hunter, who has traveled abroad, gave a beautifully illustrated lecture on, "Youth looks out in the Orient."

At the "Vesper Hour with the Missionaries" one evening the cause of the lepers was presented. Another evening, Mrs. Colby, a young widowed missionary from West China and Tibet, told her experiences; another time Miss Georgiana Carden of the State Department of Education met with us in the interests of the "Little Gypsies of the Fruit," the children who travel with their parents from one California fruit camp to another. Miss Carden has never found any Christian work being done in any fruit camp she has visited. At another session a large audience listened to a native Methodist missionary from Abyssinia.

We had a young ladies' veranda class led by Mrs. Emrich on "Adventures in Service." Miss Laura Corlett of San Francisco spoke mornings on how to teach missions to children, and afternoons with others conducted the children's

story hour. Dr. M. G. Kyle, President of Xenia Theological Seminary, St. Louis, conducted the daily Bible period.

There was a registration of 156 in the Federate School. Besides these, there were many who attended the free evening lectures. Mrs. Paul Raymond of San Francisco, author of the text-book, *The King's Business*, is the hardworking chairman of the School.—*Mary E. Bamford*, Secretary, Mt. Hermon Federate School of Missions.

An Enterprising School of Missions

The Belgrade Church of Montana recently conducted a School of Missions upon a slightly different plan than has heretofore been used in such schools, and with very encouraging results. Feeling so certain of its real merit over other plans, we hope by its publication that other pastors will make use of it.

The dates were from December 2-12, 1924. We have a resident church membership of less than 20. Our school started with an attendance of 13, and although our attendance was seriously affected by various entertainments given by public school, churches, lodges, and by more than usual amount of sickness, we increased both in interest and attendance so that our average attendance per evening was 21 persons. The school opened each evening promptly at 7:30. After singing one or two missionary hymns, Scripture reading, prayer and announcements, the classes went to their regular meeting places. We allowed a forty-minute study period and then reassembled for a short missionary address, or stereopticon picture. The school closed promptly at 9 o'clock.

We were greatly pleased with the favorable remarks and manifest interest on the part of the men. In fact the interest increased throughout the school. Several who were barely lukewarm at first were enthusiastic at the close. There is little doubt but that the school will have larger attendance if repeated next year under favorable conditions.

There were classes for adults, young people, intermediates, and juniors, and preparation was made to have missionary stories told to beginners, but parents did not bring children of that age. Early in the school the pastor felt the power of God working unto salvation and immediately began making preparation to re-

ceive members at the close of the school. One fine young lady united with the church. Others were seriously thinking and we felt that this was only the beginning of a fruitful harvest. Other results of the school were the organization of a woman's missionary society with indications that a World Wide Guild, and a Crusader Company would follow.

While it is my conviction that the above plan of school has many advantages over the old plan of meeting once a week, I shall mention only a few:

First, it enables the pupils to get better lesson connections than it is possible when recitations are only once a week.

Second, each lesson stimulates interest for the next without allowing the lapse of a week for that interest to die down.

Third, the daily services with the special program on the closing night attracts more community interest than the old type of school.

Fourth, it enables the church to secure trained leaders throughout the school.

Fifth, and lastly, it offers a wonderful opportunity for evangelistic effort. In fact, the writer feels that it would be a splendid way in which to begin a revival campaign. The influence felt by our students was the bigness of God's work in the hearts of men of all races. Following that came the individual sense of responsibility in serving the Master in His great and worthy work. This I believe is the finest atmosphere which can be created for evangelistic endeavor.

Any church planning any classes of mission study under any plan should study *Mission Study Class Standards*.

It is the sincere hope of the writer that churches trying this plan of school will be as wonderfully blessed as was the church at Belgrade.—*R. E. Reece*, Pastor.

FOR CHURCH MISSIONARY COMMITTEES

Church Missionary Committees will find the book entitled, *Missionary Education in the Local Church*, by Herbert W. Hines, very valuable for the year's planning in missionary education. The Table of Contents includes, Missions in the Program of the Local Church, Changing Attitudes Toward Missions, The Missionary Committee, The School of Missions—Organizations, The School of Missions—Curriculum, Grading Missions in the Sunday School, The Children's World Crusade, The World Wide Guild, Missionary Education for Teen Age Boys, and Missionary Education in the Young People's Society. It is edited and published by the Department of Missionary Education and sells for 90 cents.

Another book of real value is *Early Baptist Missionaries and Pioneers, No. 1*,

by W. S. Stewart. This series of biographies of Baptist missionaries and pioneers includes, Establishing the Boundaries, Roger Williams, William Carey, Adoniram Judson, Ann Judson, William

Knibb, Madame Feller, Isaac McCoy, and John M. Peck. This book which sweeps the horizon in Baptist missionary pioneering is the first in a series of four volumes. Price, \$1.50.



WORLD WIDE GUILD



CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

"The tasks that have never been done before

Are the tasks worth while today;
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail
At the jeers of the doubting crew;
Or dare you, whether you win or fail,
Strike out for a goal that's new?"

What do you say girls? As we begin a new decade of Guild history with this month, shall we strike out for new goals and higher standards and more devoted consecration to the service of Him "Whom having not seen we love"? I can hear this hearty response from thousands of loyal Guilders all over the world, "Where He leads me I will follow."

September MISSIONS gave you study plans for the fall and the birthday party plans which will be carried out by each State Secretary as she chooses.

Do you realize what an honor the Editors of MISSIONS have conferred by making this October issue a special Guild number as part of our birthday celebration? I am sure extra copies may be secured from 276 Fifth Avenue, New York, if you wish them for friends. In all of our parties this fall let's give a rousing cheer for MISSIONS!

Since my last message to you I have seen the Southern California girls, and an

account of their house party appears elsewhere.

This have I learned from my trip to the Pacific Coast, that there is neither East nor West in Guild circles, but that girls are girls everywhere, and you are all very dear to your Alma Mater.

I think I shall be able to announce a lovely surprise before this copy goes to print. If so, it will follow this message and you will recognize it when you read it. Curious?

*Faithfully Yours,
Alma J. Noble*

FROM OUR FRIENDS ABROAD

Shaohsing, China, June 12.

Dear Miss Noble: Has any one told you that on June 30 the Chinese principal of the Kying Teh Girls' School in Shaohsing, Miss Nyi Sih-mae, sails for America for a year of study in Iowa? Because of the fact that she will be studying next year, and also not travelling about, there may be little opportunity for some of our friends in America to meet her. Mail addressed to her in care of Mrs. George Zondervan, Munroe, Iowa, with the request to please forward, will reach her.

Having had in my possession for a long time the picture of the W. W. G. dormi-

tory which I took while I was in Swatow, I have at last decided to send a print on to you. Miss Culley, Abbie Sanderson or Emily Miller might tell you that it does not do the building justice, and perhaps it doesn't, but I believe you will like to see it. With but a few feet of ground in front of the building—as you can imagine from the appearance of the proximity of the stone wall, which fairly holds up the hill, to the building—a near picture of the front is impossible. I wish you could have seen me the morning I climbed up a pinnacle of a boulder across the ravine, and even stood up in order to make myself more on a level with the building! It is such granite boulders as the one in the first picture from which the stone for the W. W. G. dormitory, the new Girls' High and Normal School building (Jubilee Gift of Central District) and the new Boys' Academy building have been built on the mission compound in Kakchieh (Angular Stone in Chinese), Swatow.

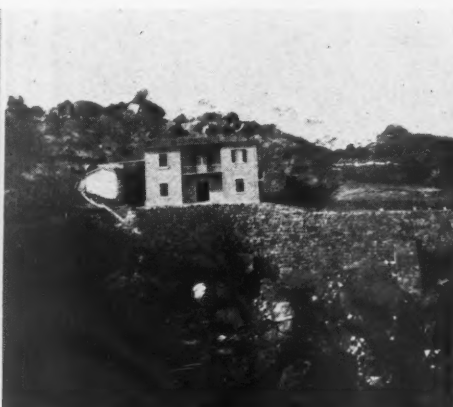
With best wishes to you.—Helen H. Clark.

THE ONLY ONE IN AUSTRALIA

Semaphore, South Australia.

Dear Miss Noble: I am a member of the World Wide Guild at the Semaphore Baptist Church, and Mrs. C. W. Johnson, our minister's wife, is our Guild Counsellor. Every girl loves her because she makes everything so interesting. Our Guild meets fortnightly and so far we have had an average attendance of 12 girls each Saturday. Next Saturday I am taking five new members, so our number will soon be increased.

This year we opened with a party. Everything was decorated with our Guild colors, blue and white, and our first actual meeting was held on the 18th of April. The meeting is always opened with hymn and prayer, followed by the Guild Covenant and the reading of Scripture. After



BOULDERS SUCH AS THESE WERE USED IN BUILDING THE W. W. G. DORMITORY IN SWATOW; THE DORMITORY; NYI SIH-MAE WHO IS NOW IN THE UNITED STATES

we have dismissed the meeting we play basketball on the church grounds.

At present we are all working hard at a play entitled the "Pill Bottle" which is to be given at our Church on the 22nd of July, and repeated at the Flinders Street Church, Adelaide, on the first Tuesday in September. Some of our foreign mission work this year will be to dress dolls for India.

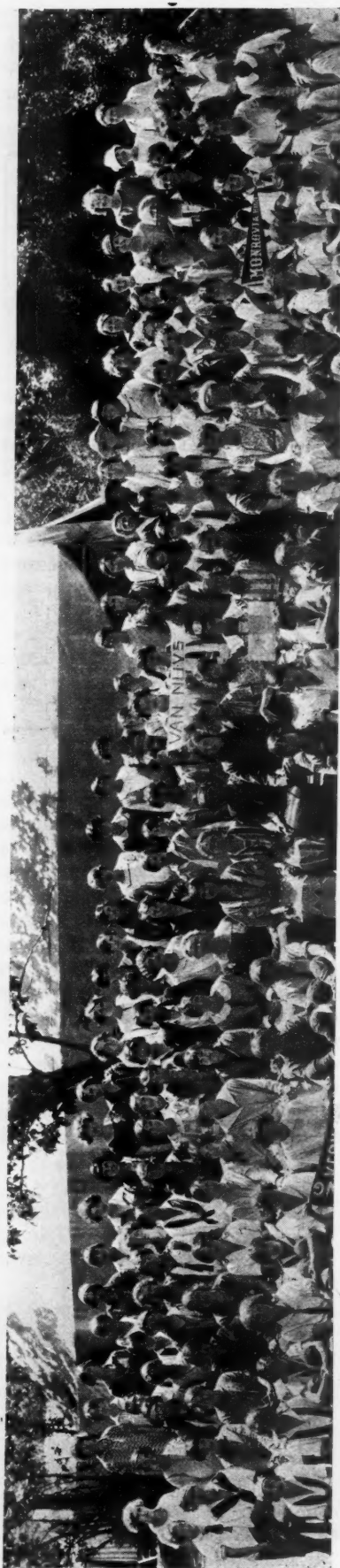
For about a year I have been corresponding with Kathrine Barbour, and Jane Vialle, who are members of the World Wide Guild, of which Aunt Peggy Applegarth is Counsellor, and I think it is very helpful, for I have obtained a great deal of knowledge about their Guild.

When you send me the Manuals I should like to receive a few lines from you, and I should like to know what kind of work you do, and your idea of the W. W. G.—Lill. Fitzgerald, Secretary.

SOUTHERN CALIFORNIA HOUSE PARTY

A small boy went to the circus for the first time and was all excitement over the animals, especially the real live bear. On his return home, his grandmother asked him if the bear looked as he expected it would, and he replied, "Well, yes, it looked as I expected, but I didn't expect it would." That story was told in Seattle by Mrs. Eulette, and it expressed exactly my feeling in regard to that wonderful Southern California House Party. It was just glorious. In the first place, the setting was perfect. We were way down in a lovely canyon, where it was quiet and still and freezing cold at night, but roasting hot in the day time. We all slept in tent houses and that was a new experience for your Alma Mater, but she loved it. Words fail to describe the devotion and resourcefulness of Southern California State Secretary, Mrs. Arthur Willett. Hers is a rare spirit of consecration and it is little wonder that the girls are all at her feet. There were 165 registered delegates, and I can assure you Eastern girls that they were a peppy group. How many of you would care enough for a swim in the ocean to walk more than a mile down a canyon and back again? They were full of energy, but they were also just as responsive and earnest when it came to class work and to the more serious features of the Conference. The motto of the House Party was, "Christlike."

The missionaries were Miss Mary Jesse of Japan, Miss Blanche Parks of Oakland, Miss Doris Frederickson of Mexico, and Miss Laughlin, our new appointee for Nellore, India. On Sunday morning, Dr. Sisson of Burma gave a



THE WORLD WIDE GUILD HOUSE PARTY AT PACIFIC PALISADES, CALIFORNIA, IN JULY OF THIS YEAR

most inspiring address at the morning service. He could not have been more intense nor impressive had it been before the whole Northern Baptist Convention. The consecration service Saturday night was most sacred, and I shall never forget some of the responses from those dear girls. It is hard to mention any of the girls themselves, because so many of them contributed to the program in various ways, but there were two whom I will mention. Miss Gladys Boekennoogen had charge of the Recreations and was general assistant to Mrs. Willett. Her strong personality was felt by all. Then Mary McLendon, whom everybody called "Mary Mac," had charge of all the vesper services, and her talks were beautiful. She also entertained us one night with Indian folk songs and stories, dressed in a gorgeously beaded Indian dress made of deerskin, which was a present from her own tribe, the Chickasaws.

A New Guild Ring

There has been a growing demand for a Guild ring. Now we have one and it is a beauty. It is a little finger ring, silver with some delicate chasing, and the Marquise is the same design as the pin, blue enamel, with the letters W. W. G. overlaid in silver. The price is \$1.25 and you may order from either the Buffalo or New York office.

Our New Field Secretary

This is the surprise I mentioned before. Yes, it is absolutely true that we are to have a new Field Secretary. You all have been so very devoted the last year that you certainly deserve to have the help of a Secretary who can visit your cities and states. We think we have a fine successor to Helen Crissman Thompson and Helen Hobart, even though she is not another Helen. She is Miss Charlena Elliott, who has recently been Church Secretary in Rev. Chester Howe's Church, New London, Conn. She has been to Northfield Seminary, is a graduate of Gordon Bible Training School, Boston, and was Religious Education Director under two pastorates of Mr. Floyd Carr, who is now associated with us in the Department of Missionary Education. Miss Elliott has had much experience in girls' work, and I am sure you are all going to love her and that she is going to fit beautifully into our Guild family picture. As she is only just appointed, I am not able to give you her itinerary, but I will say that she will probably not begin her work in the far western states until after the Christmas holidays anyway. If any of you wish



MISS CHARLENA ELLIOTT

to write her a letter of welcome, address it to 276 Fifth Avenue, New York.

Now, wasn't that a lovely secret? Let us give her a royal welcome, and do all that we can to help her in every way.

How to be Happy Though a Missionary

*Iloilo, Iloilo, P. I.,
June 26, 1925.*

Dear Girls of the Keuka House Party: My best greetings to everyone of you. I have thought of you so many times since coming here, and wished that you might see how God is working among these peoples. How I wish that I might be at your house party this year. I want you to know that I shall be thinking of you during these days and praying that each of you shall receive a new vision of Jesus and what He wants you to do.

I have been here seven months already, and I have been having a perfectly wonderful time. Sometimes you hear people feel sorry for foreign missionaries. Don't ever feel that way about me. I am happier than I have ever been before. I keep feeling so sorry for those of you who have to stay in America. There is no joy like being a witness of Jesus Christ among people who do not know Him.

Our compound is adjoining a government high school of 2,000 students. Across the street is a Normal School of 800 students. A new building is being erected which will accommodate several hundred more. Our work is entirely among young people.

"Jesus seeing the multitudes was moved with compassion for them." These words have been ringing in my ears again and again the last few days, as I have been watching the hundreds of students clamoring for admittance into

the high school. There are 930 on the Normal School waiting list. They marched past here the other morning on their way to petition the new senator in Iloilo for admittance. As I see them day after day waiting, waiting, the tragedy of it oppresses me. The superintendent of schools of this province is trying to arrange for some of them to be admitted. He says that conditions are much worse in this province. There are 15,000 children who are refused an education in the primary schools of this one district. Think what it means to send these young people and children back to their barrios rejected. They cannot go on, they must go back and live as do their parents, in ignorance. So many of them have struggled and worked to get this far only to be refused now. I have been wondering if you, as young people of America, appreciate your opportunities. I believe that God has given them to you and He expects you to share with those who are less fortunate that which you have received. What are you going to do with your life? Where are you going to spend it? Will you spend it in selfish living, or in service for Him?

I have been wondering if you as worth while girls of this World Wide Guild would not like to join the Inner Circle of our Service Group. Last Sunday we organized among our personal workers what we called an Inner Circle. Everyone who joined this circle was to promise that they would work under the guidance of the Holy Spirit to win at least one person to Jesus every month during this school year of 10 months. If at the end of July they had no one ready their names would be dropped from this circle. If the following month they had won someone, they again could join the circle.

I have been wishing that the girls of the Keuka House Party might organize

such an Inner Circle for personal work this coming year. Wouldn't it be great if everyone of you could go home and develop such a group in your home chapter and report this at the end of the year as one of your accomplishments—the number of people whom you had led to Jesus? In this way His work would be carried on by young people, throughout the entire 24 hour day.

I am so glad that there are so many who are praying for this work. I am sure that, as you pray, God works. Please continue. I wish that you would pray that new workers may be sent to us. We must have them, as many are going home on furlough next spring. With much love to each of you.—*Bessie M. Traber.*

CUBA IN GUILD COSTUME

Dear Miss Noble: I am enclosing a picture of our Guantanamo chapter as you requested. I would have taken it sooner but the girls wanted to wait until they could make their Guild dresses. They were so pleased when I told them that you wanted a picture of the Chapter that they voted to be remembered to you in a special way when I should write. They are a fine group of girls. I think I'll have to organize a Crusaders' Society this fall. The youngsters are wanting a society now. I expect to go to Camaguey next month and shall hope to have news for you.—*Elizabeth M. Allport.*

FROM BURMA

Moulmein, Burma, May 17.

Dear Miss Noble: This year our W. W. G. has had a larger membership than last year, having 80 members as against 59 of the previous year. The offerings have been divided between home and foreign mission work. About one-third has been spent locally, one-third for the work among the Chinese of



GIRLS OF GUANTANAMO CHAPTER, CUBA, IN THEIR GUILD COSTUMES

Mandalay, and one-third for the work among the hill tribes of China near the frontier of Burma. Our girls are especially interested in the work among the Chinese and a great many of the meetings of the year were devoted to the study of the work for the Chinese (in China). A number of the meetings were given over to the study of Japanese Missions as well.

The girls have read many of the mission study books of the past few years but they have not been a banner chapter in the Reading Contest, although a smaller group did splendidly in this respect. One girl from the Senior Class in High School read 10 books, one from the Normal read 9 books and another, 7

books, another Senior read 6 books. Altogether 73 books were read. Remember that these were all in English, while the mother tongue of most of the girls is Burmese. The girls enjoy their meetings very much and feel that they are peculiarly their own. Their president has presided at all of the meetings, even when outside speakers have been called in for special talks.

As we start the work of the new year, I am hoping that we shall be able to report much better things a year hence. The girls kept the Red Letter Day of February 6th, remembering all of the other Guilds. It was a splendid idea!—*F. Faith Hatch.*

of missionary books of any company in western Pennsylvania, and have been awarded the prize picture—Plockhorst's "Suffer the Little Children to Come Unto Me." Our boys and girls who have done such fine work this year and have acquired this knowledge by reading such worth while books are jubilant over their success, and say they are going to do still better this year. Mrs. C. A. Swift is the efficient and faithful director of this splendid group.

Looking Forward

"Looking Backward" was a "best seller" in spite of its title, but that was years and years ago. Today we have scarcely time to get a satisfactory look forward, without even a thought of a look backward, for even as we are intently looking to the future, it has slipped by us into the past. But surely in October before the multiplicity of activities engrosses us, we may take time to plan for our greatest assets, the children.

If each leader has secured the "Helps" that were recommended in July and September MISSIONS, she has a wealth of material of the finest quality. So plan to make the programs more informing and full of living interest than ever.

Remember there are two contests for which we give prizes to the winner. One goes to the Company in each State which reads the most books before April 15th; the other to the Crusader who writes the best book review. Have your boys and girls try for both.

There is an Honor Roll printed in MISSIONS, giving the name of the Company in each State which wins the most Honor Points. Add to the printed list of Honor Points, "For each acceptable Book Review—25 points."



Welcome Miss Elliott

It will be a joy to the C. W. C. Leaders to know that Miss Charlena Elliott, the new Field Secretary of the Guild and Crusade, comes to us with experience as a local leader herself, and is thoroughly enthusiastic about our plan of organization. Her work in the C. W. C. has been with the "Heralds" with occasional contacts with the Crusaders. She is not having to be converted to or initiated into the children's work, but will bring to us help which has grown out of her own experience.

During the fall months she will be conducting conferences in a series of Missionary Education Institutes in the East.

All children's workers will be glad to avail themselves of the opportunity of getting expert help for the winter's work without the necessity of a long railroad journey. During the summer, the numbers attending missionary conferences mounted into the thousands, which testifies to the value of such help. The Districts served by our fall Institutes are indeed fortunate, and we hope that at least one children's leader from each church within a radius of fifty miles will attend this "Little Northfield" and meet Miss Elliott.

HURRAH FOR BELLEVUE BAPTIST CRUSADERS

Our Crusaders are to be congratulated, for they have read the greatest number



THE C. W. C. RALLY AT ERIE, PENNSYLVANIA



HERALDS OF CRANSTON STREET CHURCH, PROVIDENCE, WHO PRESENTED
"AMERICA'S WELCOME" ON C. W. C. DAY

Begin now to work on the special memory assignment so that on C. W. C. Day, April 24, 1926, every Crusader will know it.

We are to use the same containers for our gifts this year that we had last year, calling them the "C. W. C. Express—Second Section." Plan to increase the response of the children this year, even beyond the splendid record they made last year.

Let the White Cross work be the secondary, not in any sense the primary, interest.

When will you have an open meeting for parents and church people to meet with Crusaders? And it shall be an exhibition of your year's work or a missionary dramatization or, better still, a combination of both.

Take the Crusaders and Heralds into your confidence and consult them about their plans. Crusaders especially will enter more heartily into plans which they themselves have helped to make.

Frances Roberts Wins Prize

The book review prize of seven valuable books was awarded to Frances Roberts, age 11, of Sioux Falls, S. D. We are happy to congratulate Frances, and reprint below her Review of *Chinese Lanterns*. It is a pleasure to give Honorable Mention to Clarence Brawthen, age 13, of Minneapolis, Minn., who reviewed *Mr. Friend O' Man*, and to Beatrice Marshall, age 14, of Poultney, Vt., who reviewed *African Adventurers*.

THE WINNING REVIEW

Chinese Lanterns, written by Minna McEuen Meyer, is a very entertaining book. I like it, not only because it is interesting but because it gives one a better idea of China and its people. I think the purpose the author had in writing this book was to give us some information about China and its people and to help us understand them better. I think she wanted to show us the need of more missionaries and more schools. Most of all,

she wanted us to realize what Christianity can do for the people of China. Since so many people are reading this book, I think it will help to make a better world, because after one has read about the Chinese people he is more liable to feel kinder toward them and want to help them more. If all the nations of the world felt kindly toward each other we would always have peace. There are several things one wishes to remember about this book. The Chinese customs are a very interesting thing to remember as they are so different from ours. We learn also that the missionaries are not only influencing the young people but also the older ones. The incident about Mei Chu's grandfather insisting that she should not have her feet bound shows this. It was also her grandfather who let her go to school as Ching Fong was going to do and who was willing to accept Christ at the same time Mei Chu did. Above all we must remember how blessed we are in our own country and how much China needs our help.—*Frances Roberts*.

Appreciation

Such a nice note came from the Secretary of the Bellevue Crusaders that I am giving you all a chance to enjoy it with me. It is little wonder that the boys and girls do well when the church takes pride enough in their success to give them good space in the weekly bulletin. The First Church, Sioux Falls, S. D., also gave time in the Sunday morning service to award the Reading Contest prize to the Crusader Company and the National Book Review prize to Frances Roberts. Crusaders, tell your pastor what you are doing. Pastors, tell the rest of the church family what the Crusaders are doing.

Dear Miss Noble: We were very glad to receive the picture entitled, "Suffer the Little Children to Come Unto Me." In fact, we were not even working for the prize, as we did not know there was a prize to be given, and so it came as a pleasant surprise to us. At our Children's Day program we showed the pic-

ture and told of our good fortune in receiving it.

Thanking you very much, *Edith King*, Corresponding Secretary of the C. W. C. of the Bellevue Baptist Church.

"ACROSS AFRICA WITH LIVINGSTONE"

This is a splendid game played like Parchesi with penalties and advantages but with the greatest number of thrills in the pictures on the board. Besides the animals to be found in pictures are native huts, waterfalls, birds, etc. The names and location of the places made famous by Livingstone are correctly given. An explanatory booklet furnishes brief, interesting facts and the correct pronunciation of the places mentioned on the board. This is an educational game of high value and may be obtained from the Department of Missionary Education, 276 Fifth Avenue, New York, or from the Literature Bureaus, price 75c.

A Shower for George

George Lippencott, age 11, lives in Prineville, Ore., with his mother. His father is dead, so his mother supports both herself and him. When he was a baby he had infantile paralysis, which left him crippled on his right side. He has never been able to use his right leg; but has had to walk with crutches. He is a member of the Baptist Church. George was the first one in Prineville to fill his C. W. C. train this year. His mother didn't have the money to give him so he had to earn it himself. He had a dime saved, so he took that and bought some pop-corn which his mother popped for him. He put it in small sacks and went around to his neighbors and sold it for five cents a sack. As he sold all he had, he bought more and kept on in this way until he had his train full. His little nephew carried his basket for him. George is now in the Shriners' Hospital in Portland where he is taking treat-



LITTLE GEORGE LIPPENCOTT WITH
HIS MOTHER

ments. His leg is in a cast and he may have to be there for several months. He is a very good and happy little patient, and tries not to make any extra work for his nurses who all love him. George would be glad to hear from any of the C. W. C. boys and girls, as letters will help to pass away the time for him. His address is: George Lippencott, Shriners' Hospital, Sandy Boulevard and 82nd Street, Portland, Ore. (Will every Crusader, member and leader, send a letter or a card to George to cheer him up a bit in the hospital? Thank you.)

Mary L. Nolle.

218 Lancaster Ave., Buffalo, N. Y.

Memory Assignment

All the boys and girls will be glad to know that they may begin early in the fall on the memory assignment for the year. We have selected a marshal hymn, a challenging poem and a Psalm that will be a bulwark and strong support all through life. It would be not only appropriate but an inspiration if the leaders of Heralds and Crusaders made frequent use of these at the meetings all through the year. We have chosen Psalm 121; Poem—"The Voice That Calls" by Copenhaver; Hymn—"Lead On, O King Eternal."

"THE VOICE THAT CALLS"

Brave youths, what voice is this that calls you far
To lands unknown, to dangers known too well,
That lures you from the quiet ways of home,
To crowded streets and homeless wandering?
What flag is this you bear aloft, unfurled,
Through mountain pass and flood and flame and death?

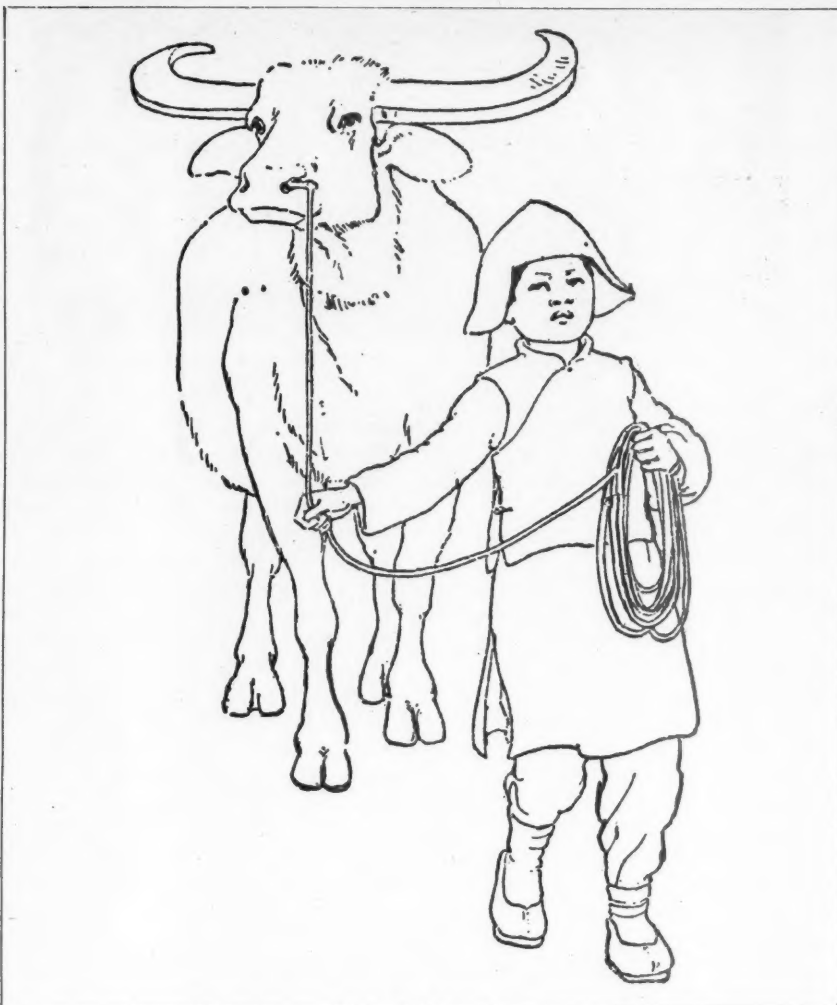
The Voice that calls? It is the Voice of Christ!

The Flag we bear? It is the Flag of Christ!
The Love that leads? It is the Love of Christ!

For Christ hath sent us into all the world
That men may find in Him eternal life.

"LEAD ON, O KING ETERNAL"

Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home;
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.



A Chinese Boy Going to Pasture

MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here:

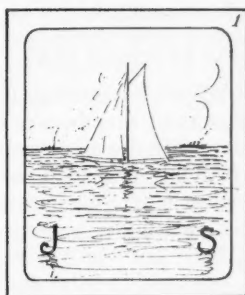
(Pictures must reach us by October 20)

Lead on, O King Eternal,
Till sin's fierce war shall cease,
And holiness shall whisper
The sweet Amen of peace;
For not with swords, loud clashing,
Nor roll of stirring drums,
With deeds of love and mercy,
The Heavenly kingdom comes.
Lead on, O King Eternal,
We follow, not with fears,
For gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us,
We journey in its light;
The crown awaits the conquest,
Lead on, O God of might.

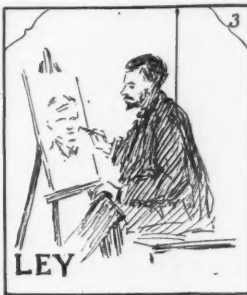
July Prize Winners

June Ferdon, age 10, of Antigo, Wis., wins the prize in the first group for the best coloring of the Chinese boy driving ducks, and Edwina Crowen, of Brooklyn, N. Y., age 13, wins the prize in the second group. The Honorable Mention List this month is composed of: Paul Colbeck, Elizabeth, Pa.; Rosanna Leland, Boone, Ia.; Henry Schaefer; Roberta Slifer, Woodbury, N. J.; Lucille Haynes, Willows, Cal.; Evelyn Chan, Chicago; Sara Henderson, Milwaukee; Virginia Brainard, Pasadena, Cal.; Josephine Hwang, Seattle; Mildred Hastings, Stonington, Ill.; and Carleton White, Morrill, Me.

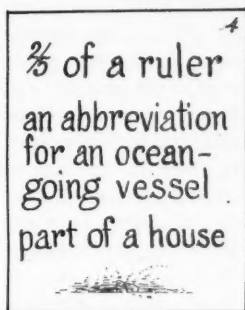
MISSIONS' PUZZLE PAGE



Abbreviation
of a State
 $\frac{1}{2}$ of a street
 $\frac{3}{4}$ of Rome

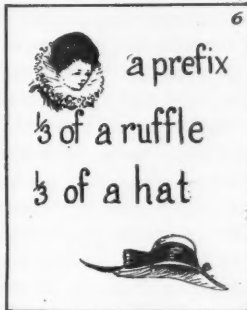


NAMES OF MISSIONARIES



a b c d f
g h i j k l

E



SERIES FOR 1925. No. 9

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1925, January to December:

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1925.

Second Prize—A book, or a subscription to MISSIONS, for correct answers to four puzzles in each issue. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than October 20th will not receive credit.

Answers to September Puzzles

1. W. A. Petzoldt.
2. Tura, Assam.
3. L. C. Whitaker.
4. Joseph Taylor.
5. E. S. Burket.
6. Sadiya, Assam.

Words To Look Out For

Emanate, not eminate.
Portfolio, not portofolio.
Refuge, not refugue.
Sacrilegious, not sacreligious.
Credit, not credid.
Positive, not possitive.
Poison, not poison.
Ennoblement, not enoblement.
Anomalous, not anomalous.
Intercessory, not intercessary.
Vaccinate, not vacinnate.
Recuperate, not recouperate.
Pageantry, not pagentry.

From MISSIONS' Readers

MISSIONS takes us outside our little home circle and gives us wider views of the whole field and helps us in the prayer, "Thy kingdom come."—Jennie A. Peck, East Providence, R. I.

I have been actively interested in missions for over 50 years and the news we are now getting in MISSIONS is most inspiring and truly wonderful.—Mrs. E. O. Taylor, Roslindale, Mass.

I could not do without MISSIONS. We are surely indebted to the editors for the very best missionary periodical published, which gets better and better each year. Some one article every month seems to me to be worth the whole year's subscription. I am now an old lady, have read it ever since it was first published, and I feel it has been a great blessing to me in my Christian life.—Mrs. Rebecca Luke, Springfield, Ill.



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(CORPORATE NAME)

ALICE M. HUDSON, Treasurer
276 Fifth Avenue New York City

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

5524 Kimbark Avenue, Chicago, Ill.

Gearing for High

There is an impetus in fresh beginnings, which we do well to avail ourselves of in taking an upward grade. October is the month in which most missionary societies reassemble their workers and face the new program of service. Then is the time of times to clean the carbon from the cylinders, overhaul the machinery, tune up the engine, press the accelerator and start up the big hill geared for high. The attainments of last year are no fit standard for this year's endeavor. The situation in China, Japan, India, Africa, Europe, and even our own nominally Christian land is an opportunity and a promise if we gird ourselves for greater effort. Here are some suggestions for making the fresh start:

THE AUTUMN HOUSECLEANING

Has the cry of the junkman been heard in your land? . . . Clean house this autumn of 1925 in earnest. Clean house with a discriminating but ruthless eye and hand and heart. Build a bonfire. Phone the rag man and order a new broom. No valspar, enamelac or liquid veneer can make certain things of use to our descendants.

There are late beginnings for the meetings. "We might wait ten minutes more until some of the others have arrived. Shall we sing two stanzas of 'Rescue the Perishing' while we wait?" Perishing, indeed, and don't realize it.

Then there is lax and irregular giving. Nobody has much use for that sort of imitation mahogany now.

What about hit-or-miss Scripture reading and devotional periods; calling on the minister's wife for prayer each time; "What shall I read? O, here's a Psalm with heathen in it—Why do the heathen rage?" They ought to rage, at our delay through pointless, unplanned petition and praise. Out with it.

Then there's reading selections from the study book, verbatim. The Golden Rule has absolutely no effect upon that dreadful practice. You are bored to tears when somebody else does it, but when you lead you ask some too willing friend to "cover pages 6 to 60 inclusive" (it seems that long, anyway), and you read selections yourself when asked to do so. "Do as you would be done by" is an excellent axiom for this old offense, for

which there is no defense except that there seems to be so much good in the study books that a choice of points for emphasis is difficult.

Have you some hymns in the garret that are used perennially, simply because they mention desert sands and the heathen in his blindness? They are fine old hymns, but is your choice always as fine? Sort out this collection and file neatly under suitable headings. Do destroy indiscriminate selection among said hymns.

Have you an old, leather-covered, nail-studded trunk in which is laid away in rosemary and rue a rare sample of emphasis upon church attendance and divine worship, once cherished by your great aunts? Shake out moths of neglect, hang in the sunshine of habit and you will find the fragrance of hearts-ease still lingering therein. Preserve such things with diligence for your daughters. But for the rest—Hello, Central, Give me Mr. Rags and Bottles, please.—Adapted from *The Star in the East*.

WELDING THE WORLD FIELDS

A most timely and desirable reform would be that of presenting the field as the world, instead of dividing it invidiously into Home and Foreign, with a major emphasis of interest, time and study upon one or the other. Any such distinctions are for purposes of administration only, not for investment of effort or money. Mrs. W. J. Armstrong of Cambridge, Mass., writes: "It was my idea in this year's programs to try to have information from all our fields at each meeting instead of the usual one of giving exclusively home or foreign information. I hoped in this way to hold the idea of the world as the field before our people. Naturally a missionary talks about her own place of service most, but our speakers have been asked wherever possible to indicate how their work is typical of all fields. We have had a résumé (by one of the program committee, speaking before the address) of the most vital statistics and conditions of the phase of the work of that program's presentation. October to December inclusive was labeled in our missionary calendar, 'Period of Home Field Survey,' while that from March to June inclusive was the 'Period of Foreign Field Survey.' February was given to extension work,

while in January we had a guest night in an effort to show how 'The twain shall meet' in Christ, various foreign-born folk in our own land carrying the program most inspiringly. In this way we hope to give our investors in missions a real world-consciousness."

A CONVERTIBLE-LUNCHEON PLAN

Miss Ruth Shipley, of Wyoming, O., whose bright suggestions have been activated in missionary societies all over the country, sends a plan of such flexibility and worth that it may easily lend itself to an autumn rally, a Thanksgiving gathering or the birthday party for which it was originally used. She says: "The luncheon tables were prettily decorated to represent the four seasons of the year, being placed in a square with a huge birthday cake in the center, its twelve candles burning during most of the program. The winter table had a great mound of imitation snow with tiny red figures mounted on sleds coasting down it. Spring was charming with a pot of daffodils and yellow and green nut cups. Gay summer had two tall red candles rising from fields of green encircled with tiny silk flags, while autumn had a wonderful brown cornucopia lying on its side and overflowing with fruits and autumn leaves. As one feature of the afternoon there was a birthday march around the huge cake; and lo! when the top was lifted off, there was a place for milady's birthday money, which went into the contingent fund of the society. It seemed as if this might be helpful to some other societies which have trouble providing a contingent fund, or money for the White Cross might be raised this way. Better yet, the luncheon program might work in the birthdays of our missionaries. The missionaries of a given district could have their birthdays grouped in the four seasons, and members of the society whose own natal days fell in the corresponding months might make a birthday offering for them. The annual Thank Offering Program would easily fall into such a mould."

Out of the Forum Cooky Jar

The following tid-bits have come in from various sources and are given briefly, hoping that even a toothsome nibble will whet the appetite for a full meal.

"Our program committee makes out the topics and selects the leaders, then some member of the committee is made responsible for discussing the details of her topic with each prospective leader; and while allowing her a wide range for initiative and individuality, the general

trend of the subject is kept within control and a superior meeting assured each time. By this means (keeping the matter somewhat in hand), we do not find it necessary to repeat the same superior leaders of known ability, in order to assure a good program. We seek out and develop new women right along, and it often surprises us to find what excellent material for leadership is awaiting just this touch. It never comes into action if program leadership, like mission circles, becomes hereditary."

"Just this last year we have been charging our women ten cents apiece for the society calendar (or year book) to avoid reducing our treasury by the amount for printing."

"The annual rally luncheon (usually in the autumn) may be made the celebration of reciprocity day, but we find it much more appropriate to keep it a family occasion, usually taking that time to explain our church and mission circle plans for the year, exploit new ventures, and bring our women in touch with the denominational objectives as adopted at the Northern Baptist Convention. This last point is so generally neglected in missionary societies that we stress it in considerable detail."

"We find it necessary to keep finances before our women by frequent discussions. At each meeting of the circle we have our treasurer tell just how much we have on hand, what sum is yet to be raised, etc., while others explain what is being done by the denomination with our money and what the outstanding needs are. One presentation and one appeal will not be sufficient. 'Eternal vigilance' is the price of a great many things besides liberty."

"Fifty-fifth Street is one of the very worst regions in our city, and yet because we live near it we are not greatly concerned. It is quite possible for us to be friendly with Japan and forget our own neighborhood."

"We have made a special point this year of familiarizing our women with the workers of our own district, in order to link us up vitally with the needs in our own and other lands. These people, who are especially upon our hearts and known to many of us, form a living link with the great tasks of the Kingdom. Our November meeting was entitled, 'The Work of Central District in Latin America.' The December topic was, 'Central District among the Negroes.' In January we considered, 'Settlement Work and Workers.' In February the subject was, 'Our Work and Workers in West China,' and so on throughout the year."

"It is worth while to make a special effort to win the young club women for the mission circle. We did this some years ago in a program concerning, 'The Education of Women from Early Times down to the Present.' After discussing such institutions as Mt. Holyoke with its pioneer women of outstanding belief and capability, we turned to the great problem of the education of women in mission lands, drawing heavily on a former mission study book, 'Western Women in Eastern Lands.' Hymns written by women (of which there is a surprisingly large number) were mentioned and some of them sung. It proved a meeting of very marked interest."

MISSIONS, A LIVE MAGAZINE

The topic assigned me by the program committee was, "A Review of the Easter Number of MISSIONS." I selected a sufficient number of articles of the more interesting and varied sort, giving them to the members of the group responsible for the program and asking them to tell not read their assignments. The program, given here as a sample to be a guide in working up some later copy of MISSIONS, included the following: Devotions, pp. 219, 220. Five Home Mission Schools: (a) Shaw, pp. 196, 197; (b) Storer and Hartshorn, pp. 199, 200; (c) Virginia Union, p. 200; (d) Benedict, p. 198. Thangkan, the Garo, pp. 202, 203. Three Outgoing Missionaries, p. 205. Russian Refugees in Tokyo, p. 211. Cost of Discipleship, p. 223. Chinese National Anthem, p. 229, translated and sung by Master Harold Clizbe, my grandson. The Question Box, with a huge interrogation point, was taken by one of the members.

Each participant had her page number pinned on her dress and after doing her part was seated in the chair designated

by the same number. After all the pages had been presented, we had the front and back covers introduced, the former an exact reproduction of the beautiful floral cover of the Easter number, including the candles and candlesticks. The back cover was a similar correct replica, the self-denial blank being in evidence. We then proceeded to bind the book by having each page present itself in regular order, and after the arrangement was complete, the ten candles on the front cover were lighted and the bound book repeated in concert:

Who, who, who are we?
MISSIONS' pages, don't you see?
Aren't you sorry what you've missed?
Get your name on MISSIONS' list!

The program was an impressive one and received favorable comment.—Mrs. H. A. Ballenger, First Baptist Church, Council Bluffs, Iowa.

The above is a most delightful and worthwhile presentation. What could breathe a finer atmosphere for the work of your MISSIONS' Subscription Committee!

New Books Received

Locating the Iron Trail, by E. Gillette (Christopher Publishing House; \$2).

The Life Story of Alice Culler Cobb, by Mary C. White (Revell; \$1.50).

The Wonderful Voyage of Little Pierre, by Julia R. Foley (Christopher Publishing House; \$1).

Have Faith in Calvin Coolidge, by T. T. Johnston (Christopher Publishing House; \$1).

The Earth Speaks to Bryan, by H. F. Osborn (Scribner's; \$1).

The Last Message Before His Face, by H. G. Hersey (Christopher Publishing House; \$2).

Bible Baptism, by S. M. Lindsay (Christopher Publishing House; \$1.50).



INDUSTRIAL SCHOOL OF THE SECOND AVENUE CHURCH, NEW YORK,
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Looking Backward

WHAT BAPTISTS WERE THINKING ABOUT AND DOING
IN THEIR YESTERDAYS

TEN YEARS AGO

From "Missions"

In view of the difficulty experienced by mission boards in the transmission of funds to their fields abroad, because of war conditions, the Standard Oil Company with its agencies scattered all over the world, places its resources in foreign countries at the service of the boards, thereby enabling them to remit funds to their missionaries, when banks were helpless and express credits of little value. This exchange is made possible without charge to the boards.

The first of the Summer Conferences for Baptists at Ocean Park, Maine, was held July 19-21.

Because of the financial situation in the work of the Foreign Mission Society and the necessity of reduced expenditures, General Secretary E. W. Hunt and Foreign Secretary A. C. Baldwin, as announced in the formal statement by the Board, "in a spirit of most generous self-effacement and loyalty to the work of the denomination placed their resignations at the disposal of the Board." Dr. Hunt accepts the call to the pastorate of the Baptist Church at Newton Centre, Mass., and Dr. Baldwin becomes pastor of the Park Avenue Baptist Church of Rochester, N. Y.

Rev. Paul E. Vincent, pastor of the Avenue de Main Baptist Church in Paris, Vice-President of the European Baptist Congress, representative of the French Baptists at the Baptist World Alliance in Philadelphia, and a brilliant graduate of Rochester Theological Seminary, is killed in action in the trenches at Ypres.

The Baptist Church of Yokohama entertains Dr. J. L. Dearing as guest of honor at a complimentary dinner on the occasion of the 25th anniversary of his arrival in Japan.

The New Baptist Tabernacle in Salt Lake City is dedicated. Pastor J. S. Bowerman welcomes the large company of delegates en route from the Northern Baptist Convention at Los Angeles.

The First Baptist Church of Boston fittingly celebrates its 250th anniversary. Pastor A. K. de Blois preaches the anniversary sermon.

The Foreign Mission Board receives a copy of the revised edition of the Burmese-English Dictionary, first com-

piled by Adoniram Judson, and published by the Baptist Mission Press at Rangoon. It contains 1,123 pages, is handsomely bound in leather and has been brought up-to-date by Dr. F. H. Eveleth, who devoted five years to this task.

Mrs. Henry W. Peabody writes an appreciation of the late Laura Spelman Rockefeller, wife of Mr. John D. Rockefeller.

Mr. F. D. Phinney, Superintendent of the Mission Press at Rangoon, urges all correspondents to refrain from discussing the war in their letters to the mission fields, because all such correspondence is subject to censorship. Many letters are reported never to have reached their destination.

Rev. Cornelius Unruh, missionary of the Foreign Mission Society in India, after being interned for seven months in Germany, because of his Russian birth, is released through appeals made to the Department of State by the Foreign Board and presented by the American Ambassador to the German Government.

Rev. L. W. Cronkhite of Burma reports the establishment of a real American soda fountain at his station in Bassein.

The Home Mission Society issues the first announcement concerning the important Panama Conference on Missionary Work in Latin America, to be held at Panama, February 10-20, 1916.

Mr. John F. Barnes, Vice-Treasurer of the American Baptist Foreign Mission Society, retires from active service after 38 years in the employ of the Society. He entered the Treasury Department as clerk in September, 1876.

The Five Year Program announced by the Northern Baptist Convention at Los Angeles meets widespread approval on the part of the denomination.

The editor describes his transcontinental trip to Los Angeles visiting many phases of Home Mission work en route. He says, "This trip will long abide in memory as ten thousand miles of Home Missions." He is made an honorary member of four Baptist churches—the Mono Indian Church of Dunlap, California; the Russian and First Chinese Churches in San Francisco; and the Crow Indian Church at Lodge Grass, Montana. At the last place with fitting ceremony he is solemnly adopted into the tribe and given the new name of "Man Makes Himself."

A Ninety Year Contrast

I was glad to visit Singapore on my way to China, for here ninety years ago came my mother's father to carry the gospel to the Chinese, and here even before he had reached his final destination he had to bury his bride. Here a few years later my father was born, and not far away my mother, and just to the north she began her missionary career. And is it not a strange coincidence that the ship which brought my grandfather here in 1834 should have had the same name as the ship in which we are making the same journey today? It is true that the name is spelled differently, but that is fitting for other contrasts are even greater. I have said we are making the same journey that he did. Actually it is the same only in its destination. To us the journey has already been more than long enough though steam and the Suez Canal have shortened it by four or five months and the tedium of what little remains has been enlivened by frequent calls in various ports and by almost daily reports of world news gathered in from the air. We have thought some days have been pretty hot in spite of the constant use of electric fans and iced drinks whenever we wanted them. The food tends to pall on us, though by reason of a refrigerating system and the possibility of taking on fresh food at short intervals, our diet would doubtless have seemed wonderful to those early travellers. Their letters tell how the little ship staggered in a gale like a drunken man and how they feared that it might go down. Our great vessel meets the storm with dignity. Besides we have the assurance that our captain knows beforehand when a storm is coming and whither and how fast it is travelling so that he can avoid it if he wishes and if worst came to worst could immediately summon aid from many other ships nearby. These great differences which relate to the physical well-being of the traveller are significant of no less changed conditions under which mission work is now carried on. Our forms of speech have somewhat changed and we have added other methods of proclaiming the message, but the message itself is the same—that God is holy and God is love and that He is ready to save men from their sins.—F. W. Goddard.

☆☆☆

THE FATHER of a new little son was so happy over the advent of this new member that he gave the Hwa Mei Hospital at Ningpo, East China, \$100 and promised \$100 a year for ten years. He had already given \$250 on the X-Ray equipment and \$500 on the new hospital fund.

(Continued from page 549)

Limited, Shanghai, China. It should have a wide circulation in this country, one that will ensure the publication of the further volumes projected. It may be obtained in this country at \$3.75 from the Fleming H. Revell Co., New York; also from G. E. Stechert & Co., New York; and the American Baptist Publication Society, 125 No. Wabash Avenue, Chicago.

The Gospel of John, by Prof. Benjamin W. Robinson of Chicago Theological Seminary, is a remarkable illustration of what can be done in the way of exegesis and interpretation by one who has a theory to support and is assured that he is right. To settle the much discussed authorship of the Fourth Gospel is not at all difficult for him, and it follows that to make a series of disconnected sermon notes, which were used by Presbyter John in his preaching in Ephesus, out of the Gospel is an easy matter. The miracles are disposed of in a really wonderful way. Ministers who wish to see what modern criticism can do will be much interested in this volume, which of course contains many excellent passages and suggestions along with the main drift. (Macmillan Co.; \$2.25.)

Group Leaders and Boy Character, by A. J. Gregg of the Boys' Work Staff of the National Council Y. M. C. A., is a Manual for leaders of boys' groups, with special help for leaders of Pioneer and Comrade Sections of the Christian Citizenship Program. The quantity and character of the work for boys done by the Boys' Work Division, whose senior secretary is Arthur N. Cotton, is too little known to readers in general and forms a surprising total of effort greatly needed and finely adapted to the development of character building. Mr. Gregg had the assistance, in preparing the Manual, of the Committee of Council and Guidance of the Christian Citizenship Program, and of a large number of expert workers for boys in different parts of the country. The little book should be in the hands of pastors and religious education secretaries, and parents who are concerned for the welfare of their children might well learn from it the methods and facilities. It is thoroughly practical, embodying the plans that have been tried. The chapters include Leaders and Boys, Program Building, How to Begin, How a Boy Learns, Reasons for the Democratic Method within the Group, The Democratic Method and Purposes of a Group, What is Involved in All-Round Living, A Boy's Everyday Activities, Group Activity, its selection

and effect; How to Organize a Group, Younger and Older Boy Comparisons, and Group Discussions, with appendix giving a suggested constitution for a group, a year's programs, sample discussion outlines, Christian citizenship tests, and group interview questions. This shows the intensely practical nature of the work. The programs fit into church activities, and there is every reason why the churches should link closely in with the Association Boys' Work programs, cooperating where there are Associations, and adopting similar lines of work where there are not. This is one of the Books with Purpose series issued by the Association Press, 347 Madison Ave., New York; Leaders' Edition, 85 cents.

☆☆☆

A Tribute to Charles Ba Thein

By the recent death of Charles Ba Thein, great sorrow has come to Saya Tun Pe and his family of Judson College, Rangoon. He was the oldest son of these faithful and efficient mission workers and was himself seeking an education in America that he might do his part in the uplifting of his own race. In December, 1921, Mr. Ba Thein arrived in America from England, following service in the British army. After six months at Suffield School, Suffield, Conn., and a sum-

mer at Silver Bay, he entered Bucknell University. Here he commended himself to his teachers and fellow students as a young man of earnest purpose, winning personality, and high ideals. In January, 1924, he attended the Student Volunteer Convention at Indianapolis as a member of the Bucknell delegation. A cold contracted upon the trip developed into pneumonia in February, to be followed in the winter of 1925 by a severe hemorrhage from the lungs. He was hurried to a tuberculosis sanatorium and there for six months made a brave fight. But the best skill and most devoted care were unavailing, and on a summer afternoon, with his hand clasped in that of President Emory W. Hunt, he fell asleep in Jesus. The funeral in the First Baptist Church of Lewisburg was conducted by the pastor, Dr. R. M. West. President Hunt spoke feelingly of the sterling character of the young man and touched the hearts of the large number present by his recital of his last conversation with him just before his spirit fled. An American Legion guard of honor escorted the casket from the church. So God, in His wise providence has called into higher service one who seemed destined to be a valuable worker in our mission in Burma. His promotion leaves another gap to be filled in our Burma front.—Jesse F. Smith.

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To those born in any other year the rate of income would vary accordingly, ranging from 4 to 9 per cent on single life annuities and from 4 to 8.3 per cent on annuity agreements covering two lives.

Write today to Home Secretary P. H. J. Lerrigo, 276 Fifth Avenue, New York, for complete information. All correspondence will be treated in strictest confidence.

Such a gift would enable you to furnish support to world evangelization and at the same time would bring you an assured income as long as you live. This arrangement is of special interest to those desiring to give, but who require an income in the meantime because of financial needs. After your death the net remaining principal would be immediately released for the work of the Society.

Here is a unique opportunity for making a gift, large or small, and receiving in return an annual income as long as you live. Many annuitants have been so pleased with this plan that they have made similar gifts in later years.

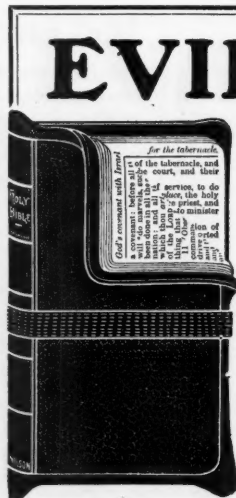
American Baptist Foreign Mission Society

Have you made your will? Read it again and see that the full corporate legal name of the Society is written as above.

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The Department of Missionary Education has undertaken a real service in the publication, through the Judson Press, of a series of missionary biographies under the general title, "Baptist Missionaries and Pioneers." This first volume, by W. S. Stewart, deals with the early pioneers—Roger Williams, William Carey, Adoniram Judson, Ann Judson, William Knibb, Madame Feller, Isaac McCoy, and John Mason Peck. Home and foreign missionaries are thus grouped together, and such special pioneers as Roger Williams, whose achievements for religious liberty are the heritage of all, and William Knibb, who freed the slaves of Jamaica. In his introduction Secretary Hill truly says, "It is essential that we know the life stories of missionary pioneers if we are to understand truly the growing influence of the religion of Jesus Christ. . . . No history which aims to show the conquests of Christianity can ignore these pivotal personalities." These are vividly human records, for the pioneers represent the best in humanity. The stories have been often told, but Mr. Stewart has imparted freshness to them by his brief and pithy treatment, selecting the salient points in each life. There is plenty of thrill, for the pioneer must lead an adventurous career. Other volumes are

to appear, the series numbering four. Not all the names in this first volume are equally well known, but all are worth knowing, and the chapters which tell of William Knibb, Madame Feller and Isaac McCoy possess full share of in-



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Foreign Missionary Record

SAILED

From San Francisco, August 8, on the *President Cleveland*, Rev. and Mrs. Henry Huizinga and two daughters and Miss L. J. Dahl for East China.

From New York City, August 13, on the *Pittsburgh*, Rev. Oscar W. Sedam for the Belgian Congo.

From Seattle, August 19, on the *President Grant*, Mrs. L. C. Hylbert and daughter for East China.

From New York City, August 29, on the *Lancaster*, Mrs. J. A. Ahlquist and three children, to join Dr. Ahlquist for the journey to Assam.

From Seattle, August 31, on the *President Madison*, Rev. and Mrs. P. J. McLean for East China.

ARRIVED

Mrs. Thomas Hill of Moanza, from Belgian Congo, in New York, August 8.

Rev. and Mrs. J. S. Kennard, Jr., from Tokyo, Japan, in Seattle, August 21.

Dr. and Mrs. W. H. Leslie of Vanga, from Belgian Congo, in New York, August 30.

Mrs. J. C. Richardson from Insein, Burma, in San Francisco, July 29.

BORN

To Mr. and Mrs. H. R. S. Benjamin of Ningpo, East China, now in Friend, Nebraska, a son, John Rohrer, on July 2.

To Rev. and Mrs. M. S. Engwall of Banja Mantek, the Belgian Congo, a daughter, Corine Ruth, on July 13 in Switzerland.

DIED

Mrs. John Firth of North Lakhimpur, Assam, on August 25 in Shillong.

Mrs. A. I. Nasmith of Hanchow, China, in Rochester, N. Y., on August 25.

Mrs. Mary Elizabeth Partridge, former missionary to South China, on August 14 in Oneida, N. Y.

A Letter of Gratitude from Esthonia

Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, recently received the following letter from Rev. Adam Podin, President of the Baptist Theological Seminary in Kegei, Esthonia. Dr. Rushbrooke has sent it to MISSIONS, so that this expression of appreciation may be conveyed to our readers:

Dear Brother in Christ: Yesterday the students of our Seminary finished the examinations and gave the last recitations on Exposition, Homiletic, Dogma and Mission History before a large crowd that had come as delegates and witnesses from various churches, societies and other evangelical circles. It was a glorious time full of solemn hours throughout the whole day. The highest point was reached when each student received a Certificate and I could give as one who knew them well a fatherly benediction on their way to their field of labor. The large audience as witness several times was moved to tears, as such thing had never been seen in Esthonia. As this never-before-seen act was done under English, American and Esthonian flags, so I explained in my speech the reason and the noblest deed that ever had been done by the Baptists to our people in Esthonia. After listening to the story of the brotherly help from America and Canada and Britain, the whole crowd rose up and enthusiastically moved to tears urged me to send the heartiest thanks to you and through you to your Board and noble people. We cannot repay neither can we know the whole sum of love, but our Father knows and He will do it. (Hebr. 6: 10.)

I remain yours in Christ.—Adam Podin.

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A KIOWA PRAYER MEETING

A hill-top prayer meeting, held by Kiowa Baptists at the home of Deacon Goomda recently, will not soon be forgotten by us. The meeting was called by Mrs. Goomda for her son Joe, who has been ill for several months. She said they felt the burden was too great for them to bear alone and they must have the prayers of their friends. When Mr. King and I reached the home, about 40 people had already come, and a beautiful Kiowa song was being sung. The meeting was held out in the arbor, which was screened and also protected by a strong canvas making it snug inside. The people sat around the arbor on benches forming a hollow square, and in the center was a table on which were a light and a Bible. Kicking Bird was taking charge until Mr. King came, and he presided with dignity and earnestness. It was a very intense meeting. Young men and women and the older people all had come with one purpose—to draw near to the Father and beseech of Him the life of this young man. Such earnest prayers of faith as these Kiowa pray! When they gather to pray it seems that they reach right up in faith and draw the Father down to us. Their hearts were burdened. They felt that if it was at all the Father's will, this young man *must* live. They prayed with their whole hearts and it seemed as though Christ was really there. We stayed until almost 1 a. m. and I suppose they were there two or three hours longer. It wasn't a bit tiresome although all the prayers were in Kiowa. We could not understand the words but we felt the burning eagerness of each petition and our hearts responded in love and sympathy. Every little while some one would start one of the fine old Kiowa songs.

Just across from us was Enos who, two or three years ago, was at death's door with pneumonia in its worst form. Day after day and night after night his friends gathered and prayed their prayers of faith. At last, because of the careful nursing and those prayers, the tide turned and one of our strong Kiowa Christians was saved to us. Enos now has his hair cut, because after his illness he decided that the Lord was calling him to give up his long hair which he felt was a sign of the old life of sin and he wanted the new life in Christ in full.

Enos prayed a burning earnest prayer for Joe Goomda at this meeting. We believe that because of the faith of our Indian brothers our Father will hear their eager petitions. If it is not best to answer this particular prayer as it is brought

WHEN YOU MAKE A WILL, PLEASE REMEMBER

That the Corporate Names of
Our Societies Are:

American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M.D., Home Secretary, 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelford, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning Annuities and Wills addressed to any officer named will be held as confidential and will receive prompt attention.

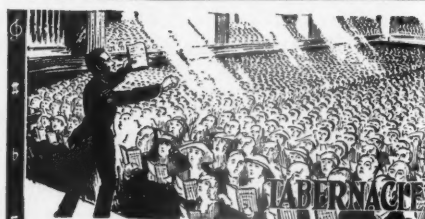
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to Him, He will answer it with a deeper faith in the hearts of these people to trust His plan.—Mrs. F. L. King, Kiowa missionary.